

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, No. 6

MARCH, 1926

Religion and Mental Hygiene

Lure of the Eucharistic Congress

Changes in the New Roman Ritual

Annulment of Marriage between Catholics

Law of the Code on Funerals

The Sparrow's Fall

Liturgical Notes—Roman Documents

Answers to Questions

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The Homiletic and Pastoral Review

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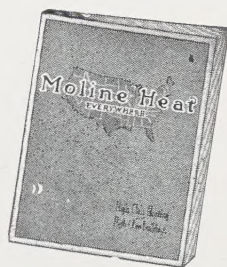
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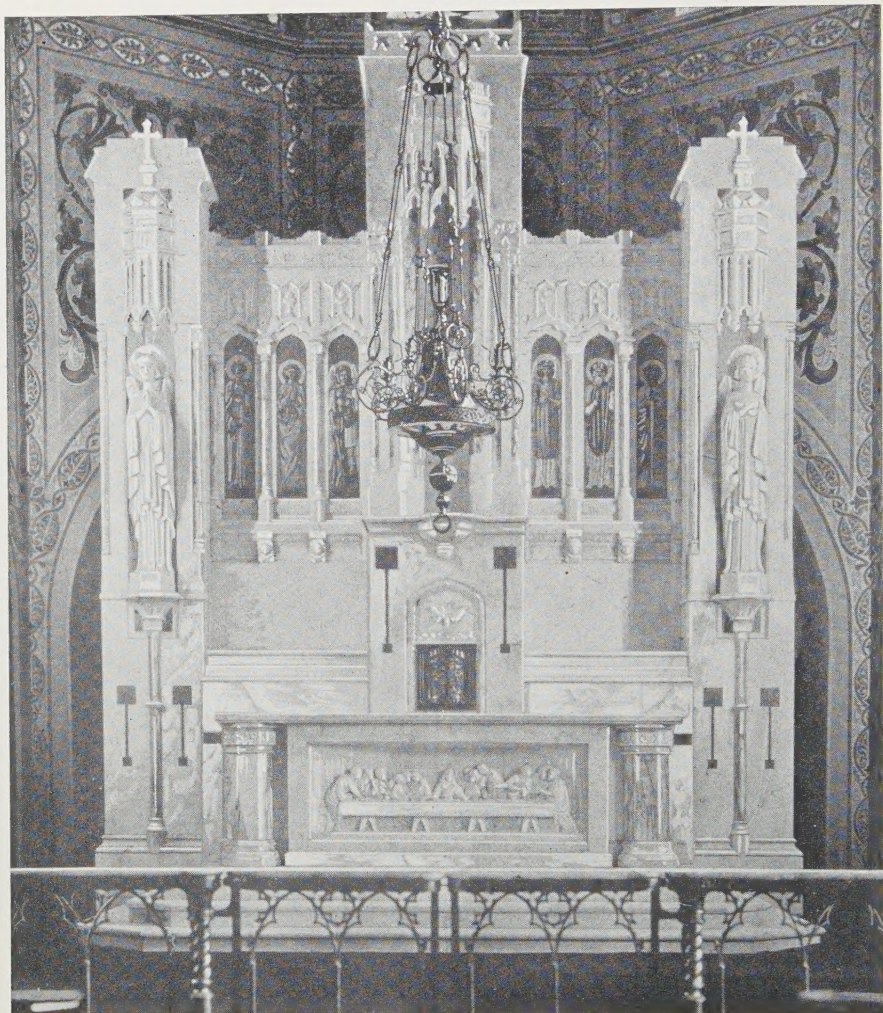


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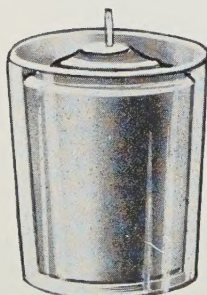
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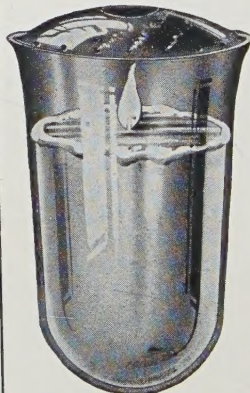


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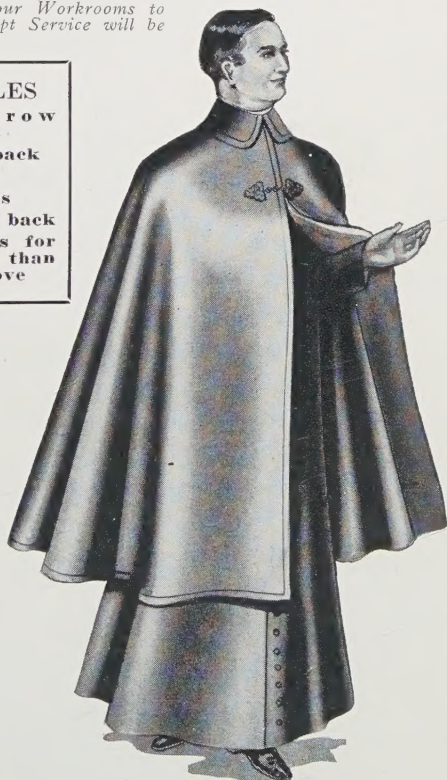
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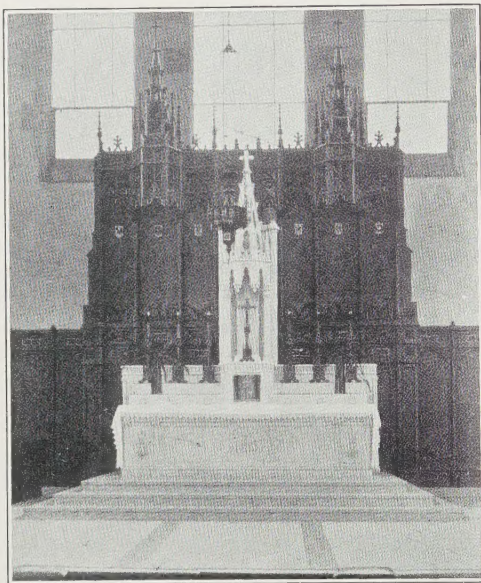
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The Homiletic and Pastoral Review

Vol. XXVI

MARCH, 1926

No. 6

PASTORALIA

Religion and Mental Hygiene

The systematic care of mental health is a thing of recent date. Up to our own days the matter was left entirely to itself, and the mind only then received attention when serious psychic troubles made their appearance. This attitude has completely changed, and now we have preventive hygiene and prophylactics in the realm of the mind as well as in that of the body. Mental clinics are multiplying all over the country, and it would be pure prejudice to say that they serve no legitimate purpose. We must become reconciled to the fact, unpleasant though it may be, that they are necessary and useful. Moreover, we should evince a willingness to avail ourselves of their services whenever we discover signs of abnormality in those entrusted to our care. Many abnormalities may be checked and corrected in their earlier stages, and the afflicted ones may be thus spared much misery and unhappiness in later life and saved from grave mental troubles and moral perversion. Moral delinquency, it is now well established, quite frequently has its roots, not merely in a perverted will, but in some predisposing psychic or physical condition, and consequently is a problem that ought to be dealt with jointly by the spiritual director and the psychiatrist. In no case of plainly indicated mental abnormality should the spiritual director be satisfied to rely on his own resources, but he should rather be ready and eager to benefit by the assistance and counsel of an experienced and conscientious specialist.¹ From a coöperation between the physician

¹Let us take the case of the youthful liar against whose deviations from the truth moral exhortations frequently prove utterly unavailing. To assume total depravity at such an immature age is hardly reasonable. The propensity

of the soul and the physician of the mind the most beneficent results may be expected. Mutual distrust between the two—or, what is worse, real antagonism between them—will only work harm and redound to the disadvantage of the patient.

One will immediately be asked how it is that a more systematic care of mental health has become necessary in our days when formerly it was not required. The answer is this: Christian asceticism and Christian education made for a harmonious development of the human personality, and thus prevented many mental disturbances which in modern times are due to improper methods of training and education. In fact, the spiritual guidance always practiced in the Church was mental hygiene of a very high type, and nipped numerous mental troubles in the bud.²

Modern education has deviated from these sane paths with the most disastrous results. A disorganized curriculum has made for mental distractions; neglect of will-culture has caused a fatal disintegration of the human self; soft educational methods have produced an exaggerated passivity and suggestibility; overemphasis on the sense life has led to a general unbalancing of the mind; the constant appeal to the emotions disturbs the mental poise and equilibrium; lack of discipline has resulted in the emancipation of the instincts and the anarchical rule of the impulses; the exaltation of sense over reason has destroyed mental harmony, and the almost universal indifference to asceticism has culminated in a general breakdown of self-control. These deplorable effects are noticeable

to lying in the case must be accounted for on another basis. It may be that at the bottom of it lies some unconquerable fear that completely distorts the vision of the youthful offender. Cure of the lying habit under such circumstances can only be effected if we succeed in removing the unreasonable fear. The moral problem is accordingly at the same time a psychological problem (cfr. Frank Calkins, "There Are Five Types of Liars," in *The Ounce*, January, 1926). Stubbornness, disobedience and laziness often have similar psychic causes. We are not now concerned about the question of responsibility. To that we will address ourselves at some other time.

² "Although Jesus did not present a system of mental hygiene in any formal way, all his ministry, both as to substance and form, exemplified the fundamental principles of sound mental hygiene. In His system psychology comes first, and then sociology" (Alexander B. MacLeod, M.A., "Mental Hygiene as Taught by Jesus," New York City). Similarly, Mr. Frederick C. Spurr argues: "One service the new psychology has rendered is to rehabilitate the grandeur of faith. It will not be possible in future for new Ingersolls to ridicule what science has now shown to be one of the greatest forces of life. The man who henceforth sneers at faith as a contemptible weakness will have the scientists as well as the theologians to settle with" ("The New Psychology and the Christian Faith," New York City).

among Catholics in a lesser degree, but they are not entirely wanting. To remedy these conditions a more systematic practice of mental hygiene has become inevitable in our days. Catholic asceticism gives a real and powerful center of gravitation to the human personality, and thus protects the self against the disorganization so common among the men of the present age. The Christian religion is sanity in its teaching and harmony in its practice, and consequently promotes mental health and harmony. Nothing could be truer than the following statement by Mr. Alexander B. MacLeod: "Now there can be no possible doubt of the hygienic value of religion. This affirmation is supported by common experience. It has the impressive sanction of some of the world's most eminent neurologists and psychiatrists."³ From which it follows that, when the beneficent influence of Christianity declines, its hygienic function will have to be supplemented by some other, though by far less efficient and competent, agency. And that explains the importance to which mental hygiene has attained in our days and the increased preoccupation with pathological conditions of the human mind. That the clergy cannot afford to ignore a situation so distressing in all its aspects, appears from the fact that articles on the subject are beginning to appear in even the most conservative periodicals written for the use of priests. We find ourselves with regard to this matter in excellent company, and are following the safest precedents.⁴

RELIGION AND THE MENTAL LIFE

Religion cannot but exert a powerful influence on the mental life, since by its very nature it is bound to elicit vigorous mental

³ *Op. cit.*

⁴ We mention: Joseph Maréchal, S.J., "Les lignes essentielles du Freudisme," in *Nouvelle Revue Théologique* (December, 1925); Dr. L. Ruland, "Der Einfluss der Nervosität auf die sittliche Verantwortung," in *Katholische missionsärztliche Fürsorge (Jahrbuch, 1925)*; R. de Sinéty, "La Direction des Psychopathes," in *Revue d'Ascétique et de Mystique* (July, 1925); Dr. Th. Müncker, "Zur Beurteilung sittlicher Verfehlungen bei Psychopathen," in *Bonner Zeitschrift für Theologie und Seelsorge* (July, 1925). Dr. R. de Sinéty admits that modern psychotherapy is not new in substance, but only in form and systematic arrangement: "Si le terme psychothérapie est moderne, la chose qu'il signifie est aussi vieille que l'humanité; de tous temps, médecins et directeurs de conscience ont pratiqué cet art bienfaisant qui consiste à traiter par des procédés moraux les maladies du corps et celles de l'esprit. Le seul mérite de la science du jour est d'avoir mis un peu d'ordre et de méthode dans les procédés utilisés instinctivement par nos devanciers, et il ne faudrait pas s'imaginer que l'on puisse faire dans ce domaine de bien grandes découvertes" (*loc. cit.*)

reactions and release potent psychic energies. The objects which it presents are of a character to appeal in the most powerful manner to the human faculties. The resonance which they evoke in the emotional side of our nature must be both deep and lasting. Dealing as it does with the supreme good, the supreme truth and the supreme beauty, religion calls forth in our being a response that for intensity cannot be equalled by anything else. It stirs us to the very depths of our soul and vibrates through our entire being. As a matter of fact, the affective reaction is so obvious and powerful that some have made the essence of religion consist in mere feeling.⁵ This identification of religion and feeling is erroneous, but quite explicable in view of the unmistakable fact that religious feelings exist, and play a very powerful part in our psychic experience. Modern Protestantism has unduly emphasized the affective side of religion and thus created the impression that religion harmfully affects the mental life of man by overdeveloping the emotions. It must be admitted that a religion of mere feeling has an unwholesome influence on mental life, and may be the source of psychic disturbances. But that is in no way true of a religion in which the various elements, intellectual, volitional and emotional, are blended in the right proportion and given the place to which they are entitled by their relative value. The Catholic concept of religion makes the intellectual element central, and groups around it the volitional and emotional elements. The result of this is, that it unifies and harmonizes the psychic life and prevents feeling from occupying a place of disproportionate importance. The consistent practice of the Catholic religion, therefore, makes for calmness

⁵ "Is religion, then, in the heart of man, to be looked upon chiefly as the highest and purest form of feeling? Is feeling the essential thing in true religion? So thought no less a person than Schleiermacher. He makes religion to consist in feeling, and his influence has won for this representation a wide acceptance in modern Protestant Germany. Such in England is, or has been at times, the practical instinct, if not the decision, of Wesleyanism and kindred systems" (H. P. Liddon, D.D., "Some Elements of Religion," London). It is just this effort to feel the things which cannot be felt that causes emotional havoc. As a preliminary step to conversion and salvation, most Protestants regard the conviction of sin, the sense of sin, as essential. Now those who force themselves to produce in themselves this sense of sin, are likely either to make themselves miserable or to regard something as sin which really is not sin—for example, the stirring of sensuality from which no man is immune. This false conception of sin is unquestionably the source of Puritanism and prudery. So this emphasis on the sense of sin produces confusion, uneasiness and not seldom a permanent mental depression. From this emotional misery the wisdom of the Church saves us.

of mind and peace of soul. It does not allow the emotions to become violently aroused and cause vehement agitations of the soul. It is a calming, equalizing and pacifying influence to which everything tempestuous is foreign. This will become clearer when we compare in greater detail the psychology of the Catholic and the Protestant religions. It will then be intelligible to us why the Catholic religion promotes psychic wholesomeness, whereas the Protestant religion is so often associated with morbid phenomena.

PROTESTANT AND CATHOLIC PSYCHOLOGY

The difference of emphasis existing between Protestant and Catholic religious psychology may perhaps best be seen in the phenomenon of conversion. For the Protestant conversion of life is predominantly an emotional experience of great intensity; for the Catholic it is a rational act that may be entirely free from any noticeable emotional accompaniment. In the first, it constitutes a rather violent process; in the latter, it is usually a very calm and peaceful procedure devoid of dramatic features. The Protestant labors to feel his conversion, whereas the Catholic is quite satisfied to know that it has been accomplished. For the Protestant the actual feeling is of great importance, since it is the only criterion by which he can gain certainty of it. For the Catholic feeling is of no special consequence, since he is assured of his conversion by the sacramental absolution which he receives upon proper confession of his sins. As a result of these several differences, conversion for the Protestant is a very exciting affair marked by strong emotional concomitants, whereas for the Catholic it is psychologically considered a somewhat colorless event without distinctive emotional characteristics. The chief factor in the conversion of the Catholic is the will; the main element in Protestant conversion is feeling. All this is in perfect harmony with the general tendencies of Catholicism and Protestantism, the former being objectively and the latter subjectively orientated. But it also stands to reason after this comparison that the violent exertions which the Protestant must make to work himself up to this emotional experience will leave him in a state of emotional turmoil that may have a painful aftermath, whilst in the case of the Catholic there are no such after-effects. The latter picks up the thread of his life as if nothing particular had happened.

There is nothing spectacular or startling about his conversion, except, of course, that he reforms those ways of living which appear to him reprehensible. His conversion is along definite lines; it is not an uprooting of his whole personality nor a violent wrench in the continuity of his life. He does not expect his evil habits to fall from him in a miraculous manner. These he knows he will have to struggle against for a considerable time. Unlike the Protestant, he does not expect the complete change of the self and the entire harmonization of all tendencies to follow as the result of his conversion. In fact, for him conversion does not lie so much in the psychological as in the moral realm. He may have no feelings that testify to its reality, nor does he insist on any emotional testimony. Whatever assurance he relies on in the matter, is based on objective and rational grounds. In his religious life the emotional experience is not decisive. From childhood on he has been told not to trust blindly to his feelings and emotions and not to attach exaggerated importance to them. He must not count on spiritual solace; he need not necessarily experience any special delight in saying his prayers; sorrow for sin may be sincere, without being emotional; he does not have to weep or cry out in bitter agony over his past transgressions; sensual attraction towards God is not indispensable, although it usually follows religious conversion; even in receiving the Bread from Heaven he may but rarely taste and savor its wonderful sweetness. Prayers, contrition, communion may be excellent, even though they are at times utterly unemotional. How different is this attitude from that of the Protestant who luxuriates in sentiment and emotion and who feels unhappy if they are absent!⁶

In this attitude towards the emotions and the feelings the Catholic religion is thoroughly consistent. Nowhere does it require them. We have recently studied the question of the priestly vocation and

⁶ It is a well-known fact that religious psychology originated on American soil. This is quite natural, because the emotional turbulence that characterizes the religious life of the American sects could not but arouse the interest of the psychologist. "The emotional character of religious life as manifested by the different American sects constituted an actual challenge to the psychologist which it was impossible to ignore. The religious life of the Catholic does not present features that would arouse the interest of the psychologist. It flows on in a quiet and unobtrusive way. There usually are no spectacular conversions, no emotional debauches such as characterize the well-known revival" (C. Bruehl, "The Psychology of Religion," in *The Ecclesiastical Review*, May, 1924).

seen how little room in it the Church allows to feeling. In this whole matter she shows what we might call a truly divine sobriety and a sublime restraint. How careful, for example, is the Church to exclude from her official music anything that might too powerfully stir up the emotions by an exaggerated rhythm. She does not want to create an emotional frenzy. She does not play primarily on the feelings, but tries to reach the heart through the intellect and the will. She does not want the emotions to run ahead and take the lead, but sees to it that they humbly follow in the wake of the rational faculties. She takes special care that they are not aroused in a vague manner, but are always attached to some definite object. Thus it is possible to keep them properly in check and under due control.⁷

Excessive emotionalism is a danger in whatever department of human life it may manifest itself. Religious emotion is no exception to the general rule. Those who lash the emotions to a tempestuous fury, play an exceedingly dangerous game. In playing on the emotions it is the part of wisdom to apply the soft pedal and to use prudent restraint. The so-called revival methods, therefore, are not at all favored by the Church, for they may do immense harm. They are not common among us, but occasionally a lapse into emotionalism occurs. We will let Dr. James H. Snowden set forth the perils connected with excessive emotionalism in religion. "Undue emotionalism," he says, "is one of the dangers of a revival, even when

⁷ "As a fact, in those religious communities in which there is no theological emphasis upon conviction of sin, the intensity of storm and stress is greatly diminished. Take, for instance, religiously educated Catholic girls. They are as intensely interested in moral and religious questions as any group of Protestant girls; they are as introspective, their attention is even more constantly directed toward the development and the culture of their souls; but there is among them little of that general sense of sinfulness which plays so large a part in evangelistic experience and in contemporary religious psychology. Catholic girls recognize perfectly well their own imperfections, and they struggle constantly for moral improvement; but both the shortcomings which they realize and the goal which they seek are perfectly definite things. They are struggling not for peace of mind or any other emotional state, nor for sanctification or any other ill-defined theological condition of soul, but for the overcoming of some particular weakness, or the acquisition of some particular grace. The contrast is, to be sure, in part one of relative emphasis, the evangelical youth thinking mostly about his feelings, the Catholic mostly about his character and works. But it is also a contrast between the vague and the definite. And hence it comes about that the youth brought up in evangelical circles is the subject of much painful emotion which is almost entirely spared the young Catholic" (James Bissett Pratt, Ph.D., "The Religious Consciousness," New York City). This is something for which we have every reason to be very thankful, for religious depression or other emotional states aroused in connection with religious objects may cause extreme mental torture and awful anguish of soul.

it does not unhinge the reason and rise into hysteria. When it floods the soul so as to submerge the judgment, it may rush the will into unconsidered action from which there will be a reaction. . . . The chief danger in revivals results from the failure to observe and use the three-cycle movement of the soul from thought to feeling and from feeling to will in their due order and proportion; but often an immense effort is made and every means is used to stir up the feelings into excitement which may reach the pitch of frenzy. Sermon and song and prayer and all the accessories of the meeting are made to converge in the focus of the feelings so as to fuse them into white heat."⁸ Emotion, to be harmless and beneficial, must not be induced by merely external means, especially not by theatrical tricks, but should appear as the byproduct and the natural concomitant of a rational process. In that case it will not easily run to excess, and will possess depth and permanency. Only a rationally prepared and logically motivated emotion can become a real power for good. If it is produced in any other way, it will result in unwholesome psychic tension and degenerate into a morbid phenomenon. Man is chiefly a rational being, and approach to him must be made through the rational side. The Church has habitually observed this method, and hence pathological emotional phenomena are conspicuously rare among Catholics. The result is quite remarkable when we consider the fact that Catholic teaching contains truths that are well adapted to arouse the most intense passion reactions. It has been possible only through the circumspection and restraint which the Church exercises in the use of emotional stimuli.⁹

CHARLES BRUEHL, D.D.

⁸ "The Psychology of Religion" (New York City).

⁹ "The emphasis in the Catholic Church is on outer acts and on character building, and, as the young person is not directed to watch his emotional experiences, he seldom finds any of striking importance. Sometimes the first communion rouses an emotional excitement, but both the Church and the individual regard this as precious, indeed, but only incidental, and as merely one of many religious experiences" (J. B. Pratt, *op. cit.*). The very liturgy of the Church, instead of unduly exciting the feelings, constitutes in its deliberate restraint an excellent discipline for the emotions.

THE LURE OF THE EUCHARISTIC CONGRESS

By JOSEPH HUSSLEIN, S.J.

The greatest event on the calendar for the ecclesiastical year 1926 will, without any question whatsoever, be the Twenty-eighth International Eucharistic Congress, June 20-24. For once the center of all pilgrimages will be—not Lisieux, much as the Christian world will continue to love its Little Flower; not Lourdes, firmly as we believe in Mary's intervention there; not even Rome, immovable as remains our loyalty to the center of Catholic unity, but—the great city at the heart of the New World, Chicago. It is the first time, in its brief but eventful history, that the United States will stand out for five momentous days as the focal point of all Christendom.

Cardinal Mundelein, Archbishop of the populous Western metropolis of a region that to many European minds is still vaguely associated with rolling prairies and primeval forests, has dreamed great dreams, and is proceeding now to make of them realities. Such a dream is his seminary at the place that once was Area, but now bears his own name of Mundelein; such a dream is his vast educational project that will make of Chicago a center of Catholic culture; such another dream, in fine, is the plan conceived by him for the Twenty-eighth International Eucharistic Congress, to be held this year in his archdiocese.

The clergy and people of Chicago are united with him in a supreme effort to do honor to their Eucharistic King in a manner that the men and women of the Catholic Middle Ages, could they rise to make this twentieth-century pilgrimage, would view with wonder and amazement.

There has been of course no age of Christianity since the momentous night on which Christ instituted the mystery of His Body and Blood in which the Eucharist has not been the center of Christian life. In the Breaking of Bread, as the first Christians called the Holy Mass, the disciples recognized their Risen Saviour. For the celebration of the Eucharist the secret assemblies of the early believers silently gathered in the days of pagan persecution. Driven from the face of the earth, they dug the darksome chambers of the Catacombs to offer up the Divine Sacrifice. And thence at length the

triumphant Eucharistic procession emerged jubilant into the light of day to continue its glorious march on through the echoing centuries.

When darkness again for a period covered the earth, the light of civilization kept burning amid the ruins of empire and the wrecks of art and culture was the gleam of the altar-lamp in the monastery chapels. And when, out of that long eclipse, the luminous Ages of the Faith at length shone forth, they were glorious above all other things for their devotion to the Blessed Sacrament. The center of all their art was the Holy Eucharist. Around Christ in the silent Tabernacle the wonderful cathedrals grew, stone by stone, until the mighty arches spanned a forest of carven pillars, while traceried windows told the stories of the Faith triumphant in colors of living light. Around the Eucharistic Christ, raised on high in the anointed hands of the priest, the joy of the people reached its height on Corpus Christi Day, the day of all days in the year to them.

What the building of the cathedrals was in the centuries of the Faith, the Eucharistic Congresses, in a manner, are for us today. Young and old, rich and poor, high and low, all united in those bright medieval ages to build a glorious dwelling for their Eucharistic God. So, now, the Eucharistic Congress is the great communal effort of our time, the greatest communal pageantry of a united Christendom, in which all the people can have part. It is the perfection of that spirit of coöperation which must ever be at the heart of all true Catholicism, and in which alone our own age can find the solution for all its mighty social problems. Let us see how all this will be exemplified, with God's help, at the city of Chicago in this year of grace, 1926.

Chicago is to the world the great commercial city of the Middle West; but it is more than that. It is a city the number of whose Catholics would have dwarfed the population of the great cities of the Middle Ages. It is a city of commerce; yes, but it is also a city of churches and convents, of Catholic schools and universities, of splendidly developed Catholic organizations. And as today we behold it, aglow with a great thought and tense with a mighty effort, it is a city of approximately one million Catholics united in a noble determination to give to all the states and all the countries of the earth a worthy demonstration of its faith in the Eucharistic God—in Christ truly present in the Blessed Sacrament. It will be a

demonstration such as, for its vastness, the world may perhaps never yet have seen, and certainly such as our own country has never before witnessed.

These are large words, I well know, and yet I think we may for good reasons expect the promise contained in them to come true. Railroad and steamship officials assure us that they consider the estimate of a million visitors for Chicago during the Congress Week as very conservative. They themselves would place the figures even higher. What this means, we can best understand when we are told that the largest number of visitors Chicago has ever had at any previous time was a quarter of a million, and that during the World's Columbian Exposition on Chicago Day.

Systematic, carefully detailed arrangements have been made on every side to bring together from all parts of the world a Pentecostal multitude where all races and all types will be blended, and all tongues will speak one selfsame language, understood by all—the common language of Catholic faith and Catholic love, all centered in the Eucharist. It will be Chicago's Pentecostal week.

The spirit in which these pilgrimages will be made, from far and near, is illustrated by an item of news that reaches me as I write. Two shiploads of pilgrims from Germany are already scheduled to arrive at New York on June 14, on their way to the Eucharistic Congress. They come under the leadership of Prince Aloys of Löwenstein, and arrangements, we are told, have been made in each ship for a chapel in which the Blessed Sacrament will be perpetually exposed for adoration throughout the entire course of their voyage. Truly a Eucharistic Crusade which, with the arms of the spirit, would win the world for Christ!

So all courses by sea and all roads by land will bring the eager travelers to that mammoth city of the West, which Phoenix-like has risen from its flames. But with its railway terminals—of which this metropolis has more than any other city in the land—all at the same time disgorging their hundreds and thousands and hundreds of thousands of visitors, how can Chicago possibly provide for such a multitude, house them, feed them, and secure for them the comforts or even the necessities of life? That precisely is the problem which has here been faced with wonderful intelligence, energy, and resourcefulness.

Chicago's Cardinal, Chicago's priesthood, its Religious Orders and numerous Catholic institutions, its well organized laity of about one million, are all united for this great work, and in coöperation with them the entire city is ready to contribute its generous part to make of the occasion a magnificent success. The skill displayed in organizing for the Twenty-eighth International Congress at Chicago falls in fact little short of genius.

There is a twofold aspect to any great religious demonstration, such as that which was so minutely planned months ago at Chicago. It has its spiritual and its material side. Even Our Divine Lord could not send away hungry the thousands who had listened to His word. He worked for them the miracle of the multiplication of the loaves and fishes, which is most intimately connected with the Holy Eucharist. That miracle was to show the divine power by which He would thereafter be equally able to feed all the millions of the world with His Sacred Body and His Precious Blood in the Sacrament of the Eucharist. That wonder of Holy Communion He continues to work for us, and million-fold He will multiply His Sacred Presence at the Eucharistic Congress, but the material needs we must see to ourselves. Therefore, the remote preparation for the Congress is largely of a purely material nature.

How can a million guests be transported, lodged, fed and supplied with all the accommodations human need and modern convenience require, in a city whose largest influx of visitors on any previous occasion was not more than one-fourth—perhaps not more than one-fifth—of the number expected for the great event now under preparation? That is the question we have asked ourselves, and to that question Chicago has given a complete and satisfactory answer. With remarkable sagacity and endless attention to details all the problems here suggested have been perfectly solved. But for this happy consummation a vast corps of devoted and intelligent workers under thoroughly organized direction was the first requirement.

More than a year ago the great work of organization began. A supervisory committee was formed under the presidency of Bishop Hoban. General plans were outlined, and for the execution of each separate section of that multiform undertaking a special sub-committee was appointed. Soon a score of these were in full action,

neglecting neither the *utile* nor the *dulce*, providing for the necessities and the comfort of their expected visitor-guests. And so it was right they should do, for were not all these guests chosen friends and intimates of their Eucharistic King, men and women who, perhaps at no little sacrifice, would come from the encircling States or over long leagues of ocean wastes to do homage to their Lord in His great Sacrament of Love! Today Bishop Hoban still remains Honorary President of the Executive Staff; its General Secretary is Mgr. C. J. Quille, assisted by the Rev. Joseph A. Casey and the Rev. William R. Griffin.

First in order among the subsidiary committees must naturally be mentioned the Committee on Finance, supplying the sinews of this vast undertaking. Next, though not less in importance, comes the Publicity Committee, without which the Congress would languish and fall far short of its high expectations. A thousand typewriters were forthwith to be set in action, everywhere throughout the world, to spread far and wide the great tidings of the coming events. For this a good publicity staff was an imperative necessity. A poster contest, too, has brought most wonderful results in the exquisite designs submitted by Catholic artists in many lands.

But the visitors were not merely to be induced to come to the Eucharistic Congress by a campaign of publicity that would give the plain substantial facts and rest the case on its own merits, but they must be guided and helped upon their pilgrimage. For this a Transportation Committee was imperative. It was at once to enter into touch with all the railway and steamship lines, obtain reasonable rates and make every possible provision for travelers coming individually or in groups. There were thousands of letters constantly to be answered and endless arrangements to be made. To enter into all these innumerable details is of course not within the scope of the present paper. Suffice it to say that all communications, whether regarding travel, lodging, or any other subject pertaining to the Congress, should always be addressed directly to the *Headquarters' Office, XXVIII International Eucharistic Congress, Cathedral Square, Chicago, Illinois.*

But, after entering into negotiations with steamship lines and railroads, after comparing their terms and securing the best advantages for any given pilgrimage that may apply from France

or Germany, from Czechoslovakia or Poland, from Australia or other points distant or near, the work of the Congress committees has only begun. The next body to be now called into action would naturally be the Reception Committee, and the work mapped out for this in Chicago itself was to be herculean. Yet this Committee, too, has its circumscribed duty of looking after the visitors on their arrival, directing them to the locations reserved for them, or putting them in the way of finding suitable lodgings. No slight task, let us be assured: and here it will be well to give the timely warning, both for the sake of the traveler and the Committee, that all necessary reservations should as far as possible be made beforehand by applying to the Congress Headquarters directly.

A Housing Committee, next, is busy on the spot to provide that full assurance can be given to everyone that not even one single visitor to the Eucharistic Congress need ever roam the city streets in search of suitable quarters. Not merely hotels and public places, but institutions and private dwellings have been canvassed until every room has been tabulated or will be located. Of the million Catholic residents of Chicago itself, some will welcome their relatives and friends whom they invite to share their homes with them; others will have rooms to offer to the Catholic stranger guest who comes to them. Each such room will be duly registered and full account of racial and social conditions will be obtained so that all visitors may be satisfied to the utmost that can be humanly done for them. They are not to be looked upon as strangers, but as guests, fellow-brethren and sisters in the Faith.

With our Congressist thus located, the work is still far from done. The results of the long labors of the Commissary Committee during the past months will now begin to show themselves in the abundance and excellence of the food provided in all places and at all times during the entire two weeks during which many visitors may be expected to prolong their stay. Prices, too, are made a subject of careful consideration, and every measure is being taken to provide full safeguards against exploitation of any kind. The labor implied in all these details, the numberless minutiae to be considered, and the difficulties to be forestalled, I leave the reader to imagine for himself.

But there is another Committee no less important than any of

these. It is the Committee of Safety, Health and Sanitation. Experts in this work may form some general concept of what it will mean, for instance, to make all suitable sanitary provisions for the hundreds of thousands who will spend no little part of their time the last day of their pilgrimage at the seminary itself, which lies outside of Chicago at what was once the small town of Area, and now is Mundelein. Nothing has been left to chance. Not merely the necessities of nature but all its conveniences are duly consulted in the vast preparations now under way. The cost of these undertakings I also leave the prospective pilgrim to surmise. It is he who will draw the benefit from all this careful, thoughtful, Christian work of corporal mercy for which the Eucharistic Lord will know how to give His ample reward.

I have not come to the end of my description, but must make of brevity a virtue by merely hinting at the Committee of Decoration and the Committee of Music. We here approach the esthetic side of this vast undertaking. All Chicago will be one welter of waving flags and of looped and streaming bunting, which is to be harmonized into beauty by the Congress colors and the Congress idea.

The music, moreover, will in itself be one of the vast undertakings of this gigantic enterprise. Thus we are told of the choir of fifty thousand children that will be heard at the Pontifical Mass in the Soldiers' Field on the lake front, the preparation for which began with the training of the immense number of Sisters who were then in turn to train the individual units of the choir, until these could gradually be united to blend into one great chorus of voices.

Further, to show the nicety with which all details have been elaborated, there is the Committee on Records, whose duty it will be to gather and prepare for publication the official chronicle of the Congress. Besides there are Committees on Exhibits, General Meetings, Sectional Meetings and Assemblies, each with its definite functions.

To pass, then, from the material and esthetic to the spiritual aspect of the Congress, we have to take special account of the Committee on Confessions and Communions. Here again we face one of the tremendous undertakings of this stupendous event. The

Eucharist is its center and purpose, and with that in view we can measure the work of the men entrusted with the task of providing spiritual facilities for the million visitors, in addition to satisfying those of the million local Catholics, all of whom, in so far as they may, are exhorted to approach the Holy Table. Think of the Confessions; think of the Holy Communions, and of the boundless good that will here be done, and the glory given to God! Then think of the arrangements still to be made for the thousands of Masses to be said by the uncounted visiting priests—and all this has been provided for down to the minutest detail. Only let reservations be duly and properly made by priests at Congress Headquarters. There is a place to be found for everyone.

The Congress will begin on Sunday, June 20, with the supreme act of Eucharistic love, the coming of man to God and God to man in Holy Communion. On that morning every Congressist is to receive Our Divine Lord as a preliminary to the five great days of Eucharistic homage. It is the spiritual side of the Congress that we are now considering. Two million Holy Communions should on that day be received throughout the city of Chicago. Some 2,000 priests are expected from outside the city who will help in the hearing of the numberless confessions in preparation for this event, and in celebrating the many additional Masses needed. It is hoped to have these priests in Chicago a week before the Congress opens. In the open spaces of the Seminary alone at least 500 altars are to be erected to supply abundant accommodation, aside from the numerous chapels and churches of the great city.

The formal opening of the Eucharistic Congress will take place that same day at noon, in the Cathedral of the Holy Name, where the Cardinal Legate will be magnificently received amid the most impressive church ceremonies. Pontifical and Solemn Masses will be celebrated in the various churches, and eloquent sermons on the Blessed Sacrament preached everywhere to the thronging thousands.

Monday will open with the Children's Mass at the Stadium on the lake front, at one end of which an altar will be erected. The celebrant will be a Cardinal, the sermon will be preached by a Cardinal, and the singing will be rendered by a choir of 50,000 children's voices. The Stadium can accommodate 160,000 people,

while the voices of speakers and singers will be carried a distance of one mile by the judicious use of amplifiers and loud-speakers.

The place for the great central meetings will be the enormous Colosseum, while all the large halls of the city have been secured for the sectional meetings. The central theme, assigned by the Holy Father himself, will be "The Eucharist and Christian Life". At the discussions of all these meetings the most eminent scholars will participate.

Tuesday, like every other day of the Congress, will begin with a Pontifical Mass. At the Stadium the women's program will open with Holy Mass; in the same place the men will have their mammoth meeting at night, when 100,000 members of the Holy Name Society of the Chicago archdiocese will march in procession around the great area, carrying lighted candles in their hands. Thus our Catholic laity, men and women, will offer their worthy contributions to the Eucharistic Congress.

Wednesday is to be devoted to the cause of Catholic Higher Education. Delegations representing the Catholic universities, colleges and academies of the land, with their distinctive colors, will make up the assembly that should give a new impetus to the cause of Catholic higher education, and once for all enunciate in unmistakable language the determined stand that the bishops and Catholic laity of the United States have irrevocably taken on this important subject in loyal conformity with the principles laid down by the Holy See. What better rallying point for Catholic education than the Holy Eucharist!

And now on Thursday comes the great, outstanding event of the entire week, the Eucharistic Procession. It is to be held on the seminary grounds at Mundelein. One thousand two hundred acres of God's rolling, wooded country, beautiful as nature and art could make them, are here an open park provided with every convenience for the hundreds of thousands of visitors.

In a pleasant setting of woodland scenery is a large natural lake, at one end of which, terraced above the water, is a wide esplanade, where in a stately row the seminary buildings rise. In their midst, with pillared front, stands the church of St. Mary, with spire pointing sharply to the sky. From this central edifice, the Eucharistic Procession will set forth and pass over four miles

of paved road that engirdles the lake. Over long bridges, up hill and down into shaded hollows, and on and on until it winds back again to the portals of the church, the long procession will make its way, while on the waters between the marchers a small flotilla will ride in picturesque beauty. A hundred choirs, stationed along the road, will take up the jubilant songs to Our Eucharistic Lord. There will be gleaming of vestments and waving of banners, the brilliancy of scarlet and purple, and the robes of monsignori, clergy and every Religious Order. There will be gorgeous floats and triumphal music, but richest of all will be the Monstrance that will form the throne of gold for Christ, our King.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By the late BISHOP JOHN S. VAUGHAN, D.D.

Immortality

"For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory" (II Cor., iv. 17).

Amid the vast flood of solemn thoughts that comes surging up before the mind of poor, weak, mortal man, who "museth upon many things", it would be difficult to point to one so weighty and so pregnant as the thought of his personal immortality. To him indeed nothing can be of such vital import or so farreaching in its consequences. Consequently, anyone who should dismiss or neglect this subject of meditation, would be rejecting one of the most powerful incentives to sanctity of life.

Am I mortal or immortal? Of all questions that can be proposed, that one is for me by far the most essential and significant. Am I like the gaudy butterfly that opens out its mealy wings to one bright Summer, and then is seen and heard of no more? Or am I like the solid and impregnable rock, which stands immovable amid the ceaseless sweep of turbid waters that, like human generations, continually come and go? Does death, which destroys the body and utterly dissolves the soul's frail citadel, dissolve also the soul itself? In a word, is the end of *this* life—the end of *all* life for me? Do the eyes, that close at last in the pitiless clammy sleep of the grave, never more open? Or are there other sights and more glorious scenes awaiting their opening in a land beyond the tomb?

As a man might take his stand on an edge of some jutting cliff, and peer curiously far over the measureless waste of receding waters, so in spirit I take my stand on the very confines of Time, and gaze, and gaze, and gaze into the distant and mysterious future. Like the ancient prophet, "I think upon the days of old, and I have in my mind the eternal years" (Ps., lxxvi. 6). Borne along on the wings of fancy, I note the changes wrought by the flight of time. I watch generation succeed generation like the waves of a limitless sea, and gaze upon new worlds slowly forming

and maturing, and then growing old and decaying, throughout æons and æons of measureless time. And, as I press my way beyond all these changes into periods yet more remote—in fact, too far off to be realized, and far too incalculably vast to be expressible in figures or in any known symbols—I ask myself: “Shall I, the fragile creature born but yesterday, be living still, and thinking and feeling and acting even as now? Shall I, now writing these lines, be still alive, be fully conscious, and, with no loss of personal identity, ‘feel my life in every limb’? When this earth and all it contains shall have been swept into the void, when stars shall have fallen and whole constellations have crashed to their doom, and when ‘a new heaven and a new earth’ (II Peter, iii. 13) have slowly emerged from the ruins of the old, shall I still be in the full enjoyment of vigorous life and consciousness?”

Or is existence but an uncertain and flickering flame, which the breath of death extinguishes, as a sudden puff of wind puts out a candle? Impossible! It cannot be. For, if this cramped spot of earth were the sole theatre of human activity and the only field of human endeavor, and if there were no certain promise of anything beyond, then the very foundations of morality and of human conduct, as well as the entire *raison d'être* of virtue and justice would be gone, and new principles of right action would have to be introduced.

If you blot out all belief in a future state, then the end and purpose and meaning of the present state of things is left hanging in the air without support; and the duties and the obligations of the present life remain without a sanction, and man's highest and noblest impulses, and his proudest and most heroic achievements, are deprived of all meaning. Whether man was created merely to grovel and suffer awhile on earth and then to perish utterly, or whether, on the contrary, he was created to bask in the glorious sunshine of God's divine presence for ever and for ever—this is a question the answer to which will determine his whole conduct and bearing, as nothing else ever will or can.

Happily, we are not left in suspense upon so momentous a point. Not alone sound reason, but the infallible teaching of God and of His Church likewise declare without hesitation or

obscurity that the just shall enter into everlasting glory, and the wicked into everlasting punishment (Matt., xxv. 46). "*Credo . . . carnis resurrectionem, vitam æternam.*"

No doubt, the fact itself we can and do accept without any difficulty; but it will influence us and affect our life and conduct only in proportion to the extent in which we realize it and bring it home to ourselves. Yet who will attempt to set before the mind of feeble man a true idea of eternity? It is indeed a word of awful import. It stands for the most stupendous of realities, yet to our dull and limited apprehension it must ever remain but little more than a symbol. The term opens out depths which no mind can fathom, and discloses lengths and breadths which neither thought nor imagination can hope to measure. We will not deal with it. We will dismiss the thought of Eternity as being altogether too hopelessly and overwhelmingly beyond us, and will satisfy ourselves by speaking—not of eternity, but—only of Time, though here too we must speak with bated breath, since even of Time we can form but a most unworthy and inadequate estimate.

We are, of course, living in time, and are always dealing with time, and our whole existence is hemmed in by time. Time is the measure of our actual life. It regulates our duties. It determines the occupations of the day. Then, surely, it may be urged: "There can be no difficulty in understanding time."

Here a distinction must be made. Of a very brief time we may indeed form a fairly accurate notion. We can picture to ourselves, and know what is meant by a day, a year, perhaps even a century. But we know scarcely anything of more protracted periods. As soon as ever we attempt to grasp the notion, let us say, of a billion centuries, we find ourselves plunging aimlessly in a dense fog. It is but a limited number, and may easily be expressed in figures, thus 1,000,000,000,000 (a million of millions), yet it is far too vast to be fully understood or realized by the mind of man. Yet a billion is not even an infinitesimally minute fraction of Eternity, and bears no comparison whatsoever with it.

However, the purpose of these meditations is to impress upon us, and to make us more sensibly conscious of the shortness and consequent insignificance of our present earthly life, as compared to the interminable life to follow. It is to enable us, not only to

admit, but in a certain measure even to realize the emptiness and the vanity of all mundane honors, distinctions, riches, pleasures and amusements, except of course in their relation to eternity and to our existence beyond the grave.

Now, for this purpose it will be quite enough to contemplate, not eternity itself or even anything distantly resembling it, but simply a somewhat more protracted duration of time than any which we are accustomed to deal with.

We must introduce this most important subject of contemplation by first calling attention to a simple fact in arithmetic. If I write down any numeral (let us say the numeral "1"), then all that it is necessary if I wish to represent its multiplication by ten, is to place a cipher immediately after it. Thus "1" becomes "10". If I wish to multiply this second figure also by ten again, I merely add a second cipher, and "10" becomes "100". In short, it matters nothing how the initial figure grows in value, the effect of adding one extra cipher, will always be to multiply the entire sum ten times over.

Bearing this simple little mathematical truth in mind, I set myself down in the vast African desert. As far as the eye can reach on all sides of me, from north to south and from east to west, I can descry nothing but fine sand. Not only on the surface, but for many fathoms beneath my feet, there is nothing else to be found. This sand lies thick upon everything. It coats the very leaves of the solitary tree beneath which I am stretched. The very air is thick with tiny falling particles, and the restless winds keep carrying great clouds of them over my head. They enter into my mouth; I draw them in with every breath; they lie in little heaps in every fold of my garments and in every crease of my cloak.

Now to my task. Seated there in that immense arid plain, I take out my pencil, and write down the numeral "1". Let it stand for one complete century. Then I place beside it one grain of sand, to represent a cipher. Then a second grain of sand to represent a second cipher, then a third, and a fourth, and then a fifth, each in turn representing an additional cipher.

Now, observe, how this carries us almost immediately beyond the furthestmost bounds of all recorded time. I moisten the tip

of one little finger, and press it on the dry sand. See! There are just twelve small grains adhering to it. I place these twelve grains after the figure "1", to represent twelve ciphers. Thus, I have formed the figure 1,000,000,000,000 — representing a billion centuries.

Alas! what manner of mind is mine! My task is scarcely yet begun, and already I have passed altogether beyond what my mind can picture or conceive. From the creation of Adam to the present day is thought by some to be about sixty centuries. What an infinitesimal fraction of a billion! But let us proceed. Now I scoop up a handful of sand, which I hold in my palm. Selecting from this little store, just one grain at a time, I proceed to lay them, one after the other, in a line after the twelve that already represent the billion. By this means, I raise the billion to a trillion (or a million millions of millions). How many grains of sand have I taken from the palm of my hand to represent that number? Only seven. My palm looks just as full as ever. Yet the figure already formed indicates a duration so inconceivable and so unwieldy that my mind cannot deal with it. It sweeps me out of my depth. Though I am still only on the fringe of the problem, and may say that I have not yet begun to make the calculation, yet I am already paralyzed and dumbfounded. What the figure will amount to by the time I have arranged all the rest of the grains within my palm as so many additional naughts to the original figure, will surpass the wit of man to conceive. No words exist in which to express it, nor can even the most gifted mathematician hope to grapple with it.

But the period so represented is not eternity. It is not even a very long time; or, if it seems long, that is solely when it is compared with the brief moments of our present experience. When compared to the figures we are coming to, even a trillion of centuries is less than the tick of a clock compared to a century of years. For observe, as soon as I have used up every grain contained in the palm of my hand, I start upon the miles upon miles of sand that form the desert until I have used up the very last particle. Then I seize upon those which are floating in the air, and which form the immense sand-clouds. That task might occupy me for ages, yet however inconceivably enormous may be

the sum represented at any particular moment, remember that that *entire sum will be multiplied ten times over* on the addition of the next grain. So soon as every existing grain is in position, and every one is used up, I must proceed to break the rocks asunder and pound the great cliffs and gigantic mountain ranges into powder, that they may provide me with fresh grains, to be employed as the previous ones.

How long must this labor last? Until the whole substance of the entire earth has been used up, as well as the substance of the stars and planets. And what is the duration so represented? Who will compute it? who will fathom it? What is its length? Do not ask, for it were useless to do so. No power will enable us to raise such a figure into the field of consciousness; one might as well try to hold the vast ocean in the hollow of one hand.

There are, however, two statements concerning the period which may be made with absolute certainty. The *first* is that, however unthinkable the period may be, it is not eternity; it is not even an infinitesimal fraction of eternity. Could we present such a period to eternity, eternity would laugh at such a duration as though it were but a fleeting moment. Indeed we may say that Eternity would lap it up in its measureless jaws, just as the gigantic Niagara might lap up a single small drop of rain, distilled by a passing cloud, wholly unconscious of having received any increase whatever in its bulk or any addition to its volume. Eternity cannot be manufactured out of time, nor can it be expressed in terms of time. The two stand on a different footing, and rest on different planes.

The *second* statement, equally indisputable, is that, although surpassing all possible calculations, yet the period so described is a definite one. So certainly definite is it in sooth that finally a moment must actually come when the last moment of the last century so represented will arrive. Yet, when that moment is reached, eternity will still be, as it were, just beginning, and we shall have made no step in advance. Now, if we call the duration represented by the numeral "1", followed by as many ciphers as there are grains of sand in the universe, x , we might give that value (that is to say, the value of x) to our first figure "1", and start afresh, putting grain after grain after it to represent ciphers. Yet, even then it would bring us no nearer eternity itself.

What is the duration of man's short life, when compared to x ? Yet it is much more than the duration of x , when this is compared to eternity. What then is man's life on earth, when compared, not to x , but to Eternity?

Eternity is one of the perfections of God, so it must be, like Him, incomprehensible. It is a duration which has no end. Scientific men in these days undertake to measure everything. The height of the mountains, the depths of the oceans, the distance of the stars, the age of the earth, and all else they profess to measure. But even they cannot measure eternity. A day will come, when it will be said of him, who writes or reads this page: "He has *begun* his eternity," but it will never be said: "He is quarter- or half-way through his eternity." To the just and the good there is no thought so consoling and so restful as eternity; and to the wicked and the sinful there is no thought so bitter or so disconcerting. In a very few years, I must be in eternity; heaven or hell must be my everlasting abode. Take two priests, one now in heaven and the other in the bottomless pit. If we could question them, they would make one of two answers to any questions we may put—either "never" or else "for ever". How long will the good priest continue to enjoy the Beatific Vision? For ever. When will the bad priest be rescued from his torments? Never. When will the delights of the first begin to diminish or to become less intense? Never! Never! How much longer must the agony of the latter torment him? For ever and for ever!

With this thought before him, who can fail to understand the tremendous responsibility of his present life! For, although so short, yet the whole of eternity depends upon it. The very fact that we have to make the choice ourselves, and that the endless future will undoubtedly be determined by us, is almost overwhelming. Yet it is most certain. "Before you are life (eternal life) and death (eternal death). And that which you shall choose, you shall have" (Eccles., xv. 18). Are we really conscious of the full weight of our responsibility? As we go about our various duties, does this thought follow us, and make us cautious and watchful? Do we live and act as men who know and feel that we are daily and hourly—yea, even minute by minute—building up and forming and fashioning our eternal future, or else wrecking and ruining it?

When temptation comes upon us, and we are urged to break God's command, do we realize exactly *what it is* that we are asked to do? Do we fully weigh the eternal consequences, and the tremendous and lasting effects of even one moment of weakness and transgression? Do we ask, as the Saints were wont to ask, before every resolve: "What relation has this to eternity (*Quid hoc ad æternitatem*)?" Do we feel and acknowledge by our very life and conduct the truth of the saying that was perpetually on the lips of the Saints: "Whatever is not eternal, is nothing" (*Quidquid æternum non est, est nihil*).

CHANGES IN THE NEW ROMAN RITUAL

By E. J. MAHONEY, D.D.

The recent "editio typica" of the Roman Ritual, while preserving in its main lines the arrangement of previous editions, incorporates various changes introduced by the Code or by recent Decrees, and clarifies some points which were matters of doubt or controversy. The book has now twelve *tituli*, instead of the former ten. The first nine remain as in former editions except for a few additions and alterations. The present Title X is a new one, containing four Litanies which were formerly printed in the Appendix; the matter formerly grouped under Title X is contained in the present Titles XI (Exorcisms) and XII (Parochial Registers). Moreover, there is now only one Appendix, which contains in a more orderly arrangement the various items of the two Appendices of the old edition, as well as some new additions not printed before: *Instructio pro sacerdote cæcutiente* (S. R. C., January 12, 1921). *Benedictio Nuptialis extra Missam* (S. R. C., March 11, 1914), and *De Consecratione Altarium Execratorum* (Canon 1200). For those who have kept up to date with recent decisions and instructions of the Holy See, the recent edition of the Ritual will contain nothing new beyond its arrangement and a few details of minor importance. But it may be of some value to tabulate as succinctly as possible the chief differences which occur in the administration of the five parochial sacraments. They will be printed of course in all future editions of the Ritual, but may easily escape notice unless attention is drawn to them.

I. BAPTISM.—(a) In the places where the priest puts his hand upon the head of the subject, the accompanying prayer is to be said with the hand extended: "imponit manum super caput infantis et postea manum extensam tenens dicit. . . ." (Tit. II, cap. ii, 5).

(b) In leading the subject to the church, the *left* end of the stole is placed on the child, the priest thus being in the place of honor on the right. If there are many to be baptized, the plural form is to be used, the stole being placed on the first subject and the rest following (Tit. II, cap. ii, 10).

(c) The unction on the breast and between the shoulders is to be

performed under one form of the prayer (*ibid.*, n. 15). Standing outside the rails of the baptistery, the priest puts on the white stole, enters with the subject and godparent, and makes the final interrogations at the font (*ibid.*, n. 17).

II. HOLY EUCHARIST.—(a) The rubrics incorporate the laws of the Code concerning the liceity of receiving Holy Communion in any Rite “*pietatis causa*” (Tit. IV, cap. i, 15; Canon 866); the reception by the sick not fasting (cap. iv, 4; Canon 858, § 2); the method of carrying Holy Communion to the sick privately (*ibid.*, 8, 29; Canon 849).

(b) The rite of administration outside of Mass is closely determined. When all have communicated, the priest returns to the altar, places the ciborium on the corporal, genuflects and says the antiphon *O Sacrum Convivium* with the versicles and prayer, all before replacing the ciborium in the tabernacle. While saying these prayers he purifies his fingers (cap. ii, 6-8).

(c) When a deacon administers Holy Communion, the same rite is to be observed as in the case of a priest. Hence we may conclude that the doubt whether a deacon should give the blessing at the conclusion of the rite is solved affirmatively (*ibid.*, n. 10).

(d) In communicating the sick, it is no longer prescribed that the ablution should be received by the sick person. Instead it should be poured into the sacrarium or on a fire (cap. iv, n. 22).

III. PENANCE.—The *Misereatur* etc. may be omitted for any just cause (Tit. III, cap. ii). Formerly the omission was tolerated only in short and frequent confessions.

IV. EXTREME UNCTION.—(a) The most noticeable additions are the prayers and invocations in honor of St. Joseph (S. R. C., Aug. 9, 1922; *Acta Ap. Sedis*, XIV, 506), inserted in the rite of Extreme Unction and in the prayers for the dying. It occurs only once in the sacramental rite in the words *In Nomine Patris*, etc., which immediately precedes the anointings: “*per invocationem gloriosæ et sanctæ Genitricis Virginis Mariæ, eiusque inclyti Sponsi Joseph, et omnium, etc.*” During the prayer the right hand of the priest is to be placed on the head of the sick person (Tit. V, cap. ii, 7).

(b) The anointing of the feet may be omitted for any reasonable cause (*ibid.*, II; Canon 947, § 2).

(c) If the sacrament is to be administered to many sick persons, the crucifix is given to each one singly to kiss, and all the prayers preceding and following the anointings are said in the plural (cap. i, n. 22).

(d) Since the Last Blessing usually follows Extreme Unction, we may notice here that provision is made for the plural form to be used (cap. vi, 8).

V. MATRIMONY.—In many places, as in England, permission has been obtained to give the Nuptial Blessing apart from the Nuptial Mass, using for the purpose an authorized form (S. R. C., March 11, 1914). This form is now found in the Ritual in the Appendix *De Matrimonio*.

These are the more important changes and modifications. There are innumerable slight variations in rubrics and prayers, which it would be tedious and useless to enumerate (*e. g.*, “dignare” for “digneris”). The Ritual certainly gains in simplicity under the new arrangement, especially by the abolition of the second Appendix and by the new grouping of blessings. But, as far as one is able to judge, the format and type is not so good as in the old editions. The names of Benedict XIV and Pius X are no longer included in the title of the book which now runs: *RITUALE ROMANUM Pauli V Pontificis Maximi jussu editum aliorumque pontificum cura recognitum atque auctoritate SSMI D. N. Pii Papæ XI ad normam codicis accomodatum.*”

Note.—In the Baptismal Rite for adult females, the exorcism *Ergo maledicte diabole* at the second imposition of hands is inserted after the prayer *Deus Abraham* (Tit. II, cap. iv, 25). This is not so much a change as a rectifying of an admitted error continued in all editions of the Ritual of Paul V.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Liturgical Gestures

THE WASHING OF HANDS: I. BEFORE PRAYER

Civilized man washes his hands frequently, the action being inspired by a love of purity and cleanliness which is the fruit of education and refinement of manners. On the other hand, the savage or the backward races of mankind do not seem to experience the same aspiration for physical cleanliness. Yet so easy and natural is the association of material cleanliness and spiritual purity that even barbarous peoples are not unacquainted with religious and ceremonial purifications.

The priest washes his hands twice during the oblation of the Holy Sacrifice, and he is even directed to do so likewise before he puts on the sacred vestments. St. Thomas admirably states the reason for which this expressive ceremony was instituted by the Church, when he replies to an objection based on the fact that the New Law should not retain any of the symbolic rites of the Old. The Angelic Doctor's refutation of so palpable a sophism must be quoted in its entirety, because it justifies and explains the meaning of the rite: "The washing of the hands is done in the celebration of Mass out of reverence for this Sacrament (the Eucharist): first, because we are not wont to handle precious objects unless the hands be washed; hence, it seems indecent for anyone to approach so great a Sacrament with hands that are, even literally, unclean (*manibus etiam corporaliter inquinatis*). Secondly, on account of its signification, because, as Dionysius says (*Eccl. Hier.*, III), the washing of the extremities of the limbs denotes cleansing from even the smallest sins, according to John, viii. 10: 'He that is washed needeth not but to wash his feet.' And such cleansing is required of him who approaches this Sacrament; and this is denoted by the confession which is made before the Introit of the Mass. Moreover, this was signified by the washing of the priests under the Old Law, as Dionysius says (*ibid.*). However, the Church observes this ceremony, not because it was pre-

scribed under the Old Law, but because it is becoming in itself, and therefore instituted by the Church. Hence it is not observed in the same way as it was then: because the washing of the feet is omitted, and the washing of the hands is observed; for this can be done more readily, and suffices for denoting perfect cleansing. . . . For, since the hand is the organ of organs, all works are attributed to the hands: hence it is said in Ps. xxv. 6: 'I will wash my hands among the innocent' " (III, Q. 83, ad 1).

In earlier centuries even the laity washed their hands before taking part in the offices of the Church. In our own times the only trace of these ceremonial purifications is the sprinkling of the congregation with holy water. Of the origin and meaning of this ceremony we shall treat later on in a more detailed manner.

The washing of hands before divine worship is not a purely Christian custom, for we find the idea even among the pagans. Readers of the Greek and Latin Classics know how frequently they allude to the practice. In fact the holy water stoops which are placed in the porches, or near the entrance of our churches, are directly traceable to the usages of antiquity, since in the forecourt of a pagan temple there used to stand a basin of water, not unfrequently mixed with salt, with which the worshippers sprinkled themselves (or had themselves sprinkled by one of the priests or attendants of the temple) by means of a twig of the olive tree. Thus Virgil:

*Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivæ,
Lustravitque viros . . .*

(Æneid, VI. 229-231).

According to St. Justin, the devil inspired the pagans with the idea of mimicking the baptism whereby we are purified and regenerated: "And the devils, hearing of this baptism which was taught by the prophet (Is., i. 16-20), instigated those who enter their temples, and who are about to come before them . . . also to sprinkle themselves: and they cause men to go and wash their whole bodies before they come to the temples where they are enshrined" (*I Apolog.*, 62; cfr. "Library of the Fathers," X, p. 48). It is not necessary that we should hold the severe view of the great Apologist: the symbolism of water, of washing the hands, or that

of being sprinkled by a priest, is so obvious that it may be said to be the common heritage of mankind, or a remnant of that primeval religion of which traces are to be found everywhere.

The Mosaic Law prescribed innumerable ablutions, not only of the hands, but of the feet, and even of the entire body, both to priests and people, and this even under pain of death. So we read in Exodus, xxx. 19 sqq.: "And the Lord spoke to Moses, saying: Thou shalt make also a brazen laver . . . to wash in: and thou shalt set it between the tabernacle of testimony and the altar. And water being put into it, Aaron and his sons shall wash their hands and feet in it: when they are going into the tabernacle of the testimony . . . lest perhaps they die. It shall be an everlasting law to him, and to his seed by successions." When this law was given by God, we may take it that, apart from any symbolic signification of the ceremony, its immediate purpose was to secure the physical cleanliness of the ministers of the sanctuary. The hands serve us in all our actions, so that of necessity they become easily contaminated by contact with the objects they handle. As for the feet, the Israelites did not wear the shoes or boots which are required for the protection of our feet in these colder regions. They were content to wear sandals which only protected the sole of the foot, so that it was necessary to wash the feet many times a day. We gather from the Gospel that to wash the feet of one's friends, or one's guest, was a mark of respect and love. Thus we see our divine Lord washing the feet of the Twelve, assuring them that He did this in order to set them an example, so that they in their turn should do even as He had done (*exemplum enim dedi vobis, ut quemadmodum ego feci, ita et vos faciatis*, John, xiii. 15).

On the other hand, Jesus felt keenly the deliberate slight of which He had been the object on the part of the Pharisee who had invited Him to his table: "I entered into thy house, thou gavest Me no water for my feet; but she (Magdalen) with tears hath washed My feet, and with her hairs hath wiped them" (Luke, vii. 44). At the time of our Lord, the Jews were wont to wash their hands before partaking of food, and the custom was already long established, for we see the Pharisees making it yet another grievance against the Lord that His disciples would not conform to the practice of the ancients: "Why do Thy disciples transgress the

tradition of the ancients? For they wash not their hands when they eat bread" (Matt., xv. 2). In St. Mark's Gospel, Jesus adds another detail, for He reproaches these hypocritical questioners for "leaving the commandment of God", and instead holding "the tradition of men, the washing of pots and of cups" (Mark, vii. 8), whereas all the while they were making void the commandments of God, retaining the external symbolism of purity and innocence but having no care of the inward reality signified by these outward observances.

The symbolism of the washing of hands, or even of the entire body, is admirably stated in a passage of Isaias which we are made to read almost daily during the sacred season of Lent—the season during which we seek to wash away the stains and sins which we have contracted at other times: "Wash yourselves," says the Prophet, "be clean." But, to show that he is not merely thinking of material or bodily cleanliness, he proceeds to state more clearly what kind of purity he has in mind, when, speaking in the name of God, he goes on to say: "Take away the evil of your desires from My eyes. Cease to do perversely; learn to do well; seek judgement." Then will the washing of the body bring about the purification of the spirit: "If your sins be as scarlet, they shall be made white as snow: and if they be red as crimson, they shall be white as wool" (Is., i. 16 sq.).

In Scriptural language the hands are taken as signifying all the external actions of men, and even his whole moral conduct, just as the heart is taken for the whole man (e. g. in Ps., xxxii. 15: "He who hath made the hearts of every one of them, who understandeth all their works). Just as the heart is the seat and organ of the noblest passions, so are the hands the most wonderful instruments of work. There is nothing that the hand of man cannot perform, and, though human cunning has devised countless tools with which to achieve its purposes, the hand is of all man's instruments the most perfect. Our tools are only a prolongation, as it were, of our hands. An early Christian writer speaks admirably of the beauty and dignity of the hands of man, calling them the ministers of reason and wisdom (*rationis ac sapientiæ ministris*). "As for the fingers, it is difficult to decide which is greater, their beauty or their utility" (Lactantius, "De opificio Dei", x). Hence

it follows that if our hands—that is, the instruments with which we perform our external actions—be pure, our whole conduct will likewise be spotless in the sight of God. For this reason the priest washes his hands both before and in the course of the Divine Sacrifice.

As we have said already, all the faithful were wont to do this in the early centuries of the Church. The practice was taken over from Judaism, in so far as it did not form part of that which one might call the instinctive ritual with which man approaches God. St. Paul, when describing the manner in which public worship should be conducted, lays down the following rule: "I will that men pray in every place, lifting up pure hands" (I Tim., ii. 8). Obviously the Apostle is not so much concerned with the material purity, or cleanliness, of the hands which are raised towards heaven, as with the purity of the souls of the worshippers. But, as already explained, the hands are a Scriptural symbol for the whole ethical life of man. But our forefathers in the faith, though they knew the Apostle spoke metaphorically, nevertheless took his words in their natural and obvious meaning. Tertullian testifies to the custom, for in his account of the meetings of the Christians he tells what happened at the end of the love-feast (*agape*) which precedes the liturgical feast: "After that water for the hands and lights are brought, and, according as each is able out of the Holy Scriptures or of his own mind, he is called upon to sing publicly to God" (*I Apol.*, 39). In his book on prayer he also alludes to the custom of washing the hands before prayer, for he asks: "What reason is there in entering upon prayer with the hands indeed washed, but the spirit foul? whereas even to the hands spiritual cleanness is necessary, that they may be lifted up pure from deceit . . . and the rest of those defilements which, conceived by the spirit, are wrought by the operation of the hands. This is true cleanness, not such as men superstitiously care for, using water before all prayer, even to the washing of the whole body." Tertullian adds a very curious detail. When he inquired into the reason why some Christians washed before prayer, he found that it was done because Pilate had washed his hands before delivering our Lord into the hands of the Jews, as if by this external act he could wash away the awful guilt of the iniquitous

sentence he had pronounced: "We adore the Lord, we do not deliver Him up. Nay, we ought even to act contrary to the example of him who delivered Him up, and, therefore, not wash our hands, unless, for conscience' sake, we wash away the defilement of the conversation of men" (*De Oratione*, XIII; cfr. "Library of the Fathers," X, p. 307).

The Constitutions of Hippolytus (Canon 27), who was almost a contemporary of Tertullian, ordain a ceremonial handwashing prior to the morning office, and in fact they prescribe generally that the faithful should wash their hands whenever they pray (*Christianus lavet manus omni tempore quo orat*). We learn from the "Ecclesiastical History" of Eusebius that basins of water stood in the forecourts of the churches, and that the faithful washed themselves ere they entered the sacred building. The context makes it clear that these basins, which were fed by perpetually flowing water-jets, were placed near the entrance of the church for the purpose of ceremonial or symbolical washing—that is, even then the washing of hands or of the face was looked upon as a sacramental bath, signifying and procuring spiritual cleansing.

II. DURING THE SACRED LITURGY

So far we have only examined the ceremony of washing the hands before prayer, as practised both by the laity and the clergy, and we find that all alike perform this rite as a symbolic act. But for the priest and other sacred ministers there was a washing of hands, as there is now, in the very act of the Sacred Liturgy. In all Liturgies, the priest washes his hands after receiving the offerings of the faithful—in some Rites he does so even before. In our Roman Rite we wash the hands only after the Offertory, the previous washing of hands having taken place in the sacristy, before the vestments were put on. This first washing of hands is not of strict obligation; it is, however, earnestly recommended by the Rubrics, and should not be lightly omitted. The prayer which we say whilst washing our hands (or, to speak more accurately, the fingers with which we shall touch the Sacred Host), is most appropriate and explains the spiritual meaning of the ceremony:

"Give, O Lord, power (holiness, purity?) to my hands, so that all my stains may be washed away, that I may serve Thee without contamination of either soul or body." We may perhaps take "*da virtutem manibus meis*" to be a prayer that the virtue, or power of divine grace, would purify our hands in such wise as to wash away whatever stain of sin we may have contracted by our evil deeds. Whatever the true meaning may be, we have here an implicit act of sorrow for our sins, so that our soul is made pure the while our hands are being cleansed.

In the East, notably at Jerusalem, the bishop and the other priests who jointly celebrated with him, washed their hands before they received the oblations of the faithful. Among other sources, we gather this from the writings of St. Cyril of Jerusalem, who explains the Liturgy of his church in his *Catecheses*: "You have seen the deacon," he says to his catechumens, "offering water to the bishop and the priests who stand around the altar of God, that they might wash their hands. But he did this by no means to the end that they might wash away bodily stains—indeed, for no such purpose. For had we any stains upon our body, we should never have presumed to enter into the church. No, this washing of hands is a symbol, warning you that you must be pure of every stain or prevarication; for the hands signify our actions. When, therefore, we wash our hands, we signify the purity of these actions of ours and their utter freedom from reproach. . . . Therefore, the washing of hands signifies exemption from sin" (*Cateches. mystagog.*, V, 2).

The *Ordines Romani* do not prescribe a washing of hands before the reception of the gifts of the faithful, but the sixth *Ordo* declares that the priest (or rather the Pontiff) must cleanse his hands after he has received the gifts of the people: he may not touch, without previous purification, the bread of heaven with hands that have handled ordinary bread (*qui cælestem panem accepturus est, a terreno pane manus lavando expurget*).

The Rubrics of the Missal command us to wash, not the entire hand, but only the four fingers with which the priest is about to handle the consecrated Host. These same fingers are likewise washed later over the chalice with wine only, for the purpose of washing away any particles of the Sacred Host that may cling

to them. Out of reverence for the Body of Christ, they are washed a second time with wine and water, as if we hesitated to touch anything common after so prolonged a contact with those Sacred Elements which enshrine the Majesty of the Son of God. The words which we are made to recite during the first washing of hands are singularly appropriate: *Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine*. "Thou dost wash thy hands," says St. Augustine, "when thou dost think piously of thy works and are innocent in God's sight; for there is an altar too in God's sight, whereunto the Priest hath entered, who first offered Himself up for us. There is our heavenly altar, and no man embraceth that altar, but he who washeth his hands in innocency" (*Enarrat. in Ps. xxv*; cfr. "Library of the Fathers," XXIV, p. 182).

When he celebrates pontifically, the Bishop washes his fingers before the Offertory as well as after it. He also washes them after the ablutions. Many priests wash their fingers on their return into the sacristy after unvesting. In some sacristies two towels are to be seen, with the labels *Ante Missam* and *Post Missam*. In point of fact there is no obligation whatever to wash the hands on returning to the sacristy.

The Rubrics prescribe a washing of the hands—that is, of the thumb and index of each hand—before the administration of Holy Communion outside Mass. The reason for this rubric is obvious. In like manner the priest is bidden to wash his hands before the administration of Baptism. The motive for this prescription is not so clear, but it may be because he touches the holy chrism, which is looked upon as peculiarly sacred, for which cause it receives a remarkable homage in the act of its consecration on Maundy Thursday. Another reason may be an association of ideas: the priest is about to wash away the stains of sin from the soul of a child over which he pours the water of baptism; the act should make him think of the purity in which he ought to keep his own soul. There is no definite prescription to wash the hands before exposing the Blessed Sacrament, because the consecrated Elements are not touched directly. However, reverence seems to suggest it, and most priests are in the laudable habit of so doing. And here it may not be amiss to add that all these

washings of hands which the Rubrics prescribe, should make us realize not only the absolute necessity of inward purity which these ablutions symbolize, but likewise the obligation of material cleanliness which we owe to the purity and holiness of the spotless Son of the Virgin Mary. God knows, poverty is often found in church and presbytery—but it is always compatible with neatness. Were there no other ornament of the sacred edifice, the spotless cleanliness of altar linen and vestments will amply compensate for the absence of any other decoration, whereas, on the other hand, tawdriness or dirt is a cause of grievous scandal to the beholder and is always taken as a token of carelessness and even a lack of the spirit of faith.

THE SPARROW'S FALL

By W. W. WHALEN

Father McGee, like all sons of Adam, be they never so spiritual, wasn't without curiosity. And knowing his flock so well—every chick and child in the mountain parish—naturally, when summer strangers came to stay for a few months in the Blue Ridge fastnesses, he speculated on who and what they were.

But, when Dora Cahill and her haughty colored maid, Annabell, invaded the "solitary confinement" of this rural rector, his speculations about the two women were all wrong, as he subsequently discovered. Father McGee at first thought the lady of somber complexion the more devout of the pair. There was a voluptuous swing, not to say swagger, a flash to the big blue eyes, a toss to the gold-bobbed head, that bespoke Miss Cahill of the world, worldly.

Annabell was a bad copy of her mistress's mannerisms. The maid weighed about twice as much as Miss Cahill, and wore a tremendous amount of jewelry, which glittered too dazzlingly in Mexican-diamond fashion to be genuine. Where the mistress's walk was graceful, Annabell's was funny. Both cultivated very high-heeled slippers, which was the chief reason for their swaying.

Father McGee was hearing morning confessions on the first Sunday when the ladies entered, not a whit abashed by the attention they won. Annabell seemed to glory in her attractive powers, if one could judge by the back of her head. The purple of Sheba adorned her ample person. Her ample arms were, like all Gaul, divided into three parts by golden bracelets. A very large hat with waving, mocking plumes flaunted itself in the faces of the poor mountaineers. It was nobody's business that that feathered millinery was a stage bonnet, once belonging to Miss Cahill herself.

Father McGee, blundering old priest, respected Annabell's outlandish attire. "Glad rags" are royal raiment when worn for virtue's sake and to hold one's job and maintain one's position in life. Annabell condescendingly swept over to St. Anthony, lit a profusion of candles and bowed to the lowly Franciscan familiarly,

appearing to abash his meekness all the more. She then shoved her way into the pew beside the small, dainty form of her mistress.

Annabell's prayerbook was as large as a stage missionary's Bible; her rosary was long, with fifteen decades. Miss Cahill rarely brought a book, only a poor little string of old horn beads of unmistakable Irish origin. These she fingered lovingly, and her thoughts seemed miles away. At times an air of weariness settled like an invisible cloak on the rounded shoulders. That was evident only in the church.

Outside she was a humming bird, with bright eyes noticing everything and everybody. She nodded pleasantly to the parishioners, and smiled at the children. One old woman said she felt as if that girl just took her to her heart, such was the way she had wid herself'.

But none of that for Madame Annabell. She strutted along, noticing nobody, too haughty to heed the blackbird that screamed down at her from the belfry, telling her and the world his nest was full of eggs that soon would be his sons and daughters, ready for baptism in God's sunshine. He and his spouse lived right under the protection of the church cross, and both Mr. and Mrs. Blackbird flew round and round, saying their Angelus every time the bell rang out.

Then all the dash and glitter of Miss Cahill, her swallow swoops and humming-bird glances were explained. She was an actress. Father McGee didn't know much about "the profession," and, like the rest of the world, he believed the worst about the daughters of the stage. His long experience should have taught him that faults are more readily seen than virtues.

Miss Cahill had taken an old stone farm cottage for the summer, which she called "Bleak House" because of its harsh masonry. She prevailed on Father McGee to stop in for lunch. They dined in an odd little room delicately, where once husky farmers consumed gargantuan meaty meals and drank copious draughts of hard cider. The little actress, with her swift, graceful movements, seemed smaller every time the too generous form of Annabell tramped in with a toothsome dish. Miss Cahill ate a great deal.

"Father, I'm dying to let myself go. I've had to diet and watch every morsel to keep my slenderness, which is such an asset, but I felt I was always in jail with physical culture my warden."

"And now?"

"I'm through with the stage. Glad I am. I'd die if I had to go back. I shouldn't wonder but you'll soon be called on to perform my marriage ceremony. The managers say I'm mad to drop my career, but I feel I was rather mad to enter on it. It's too dangerous." Then the look of weariness came back fourfold. "I'm tired, sick to death of fighting, fighting, fighting; fighting to hold my youth and modicum of good looks; fighting jealousy and opposition; fighting to live down the awful, almost indecent yarns my press agent circulates about me to swell the box office; fighting the cultured and moneyed magnates who look on stage women as fair game—fighting for my soul. The stage lays one on a rack of roses. Why, Father, I've shed enough secret tears to pickle sauerkraut."

She sipped lemonade with a strawberry floating on the top—a little soldier who had managed to keep herself from being morally submerged. Suddenly the old priest saw her as she was—an unknown private on God's great battlefield of the world, fighting her fight with silvery laughter and golden song, though her heart-chords were jangled sore and out-of-tune.

"I've always wanted a home and children. Every woman has the mother Rachel in her, yearning, lamenting for the little ones that are not hers. My mother was an actress. I've lived in hotels, many of them black holes of Calcutta, and been 'paged' all my life. I never made a mud pie in my kid days. I was always the immaculate little girl in white. I cried when I read the poem about the two babies: the one, chasing butterflies through the long grass, dirty, but happy, gay little lass; the other, dressed up for company, dull hours pass—clean, but so wretched, poor little lass.

"My dad I don't remember, though I have scrap-books full of details of his handsome face and Apollo form; Hyperion's curls, the front of Jove himself, an eye like Mars to threaten and command. I was too young when he died—the death of the actor, almost in poverty, with only a priest to take interest, and whisper Divine cues into ears that had seldom missed a stage one. My heartbroken mother played a comedy rôle the night of his funeral, and made the theatre ring with merriment. No life sparkles comedy at the world without consuming itself. I inherited my looks from him, my talent from her. He was only a matinee idol, a splendid

man built to please the eye, if not the ear and intelligence; a man without brains to understand the lines he mouthed so unmercifully. She was a real artist, who never won her just deserts in the profession, because she was a good wife and clung to her husband. He came first, the stage second with her. He was a drawback to her dramatic progress, but she considered success well lost for love. They had a gloriously happy life together, laughing at the bumps in their road, making delicious home-brew out of the lemons fate handed them."

While they sat together under the June appletree, whose burdened boughs waved music over their head, and Father McGee smoked an excellent cigar such as he rarely experienced (all women don't pick bad smokes, any more than all men select good ones), Miss Cahill gave the old priest a peep into her extensive charities.

Even then in a little room upstairs, made a veritable spring-song with blossoming mountain laurels and ferns, lay a former chorus girl, Grace Dempster, a friendless creature, who without Miss Cahill's assistance would be confined perhaps in a poorhouse. She was slowly dying of cancer—a hideous, purging sore in her throat.

"I hate to waken poor Grace, Father. She gets so little rest, and that only bought with drugs. And—and I haven't told her you were coming. She hasn't been to church for years. Then I brought you here for another purpose too. My fiance's daughter will arrive this afternoon, and I'm really half afraid of her. Heavens! you needn't eye me so sharply. He isn't a divorced man, but a poor lone widower, whose only daughter is so busy with the Associated Charities, nursing, the Fallen Woman's Rescue League, the Women's Christian Temperance Union with their white ribbons, the Y. W. C. A. with their red triangle, that she hasn't time to take care of her father, and give him a home. He's hoteling it, as I've always done, and is always being paged. Miss Elvira, who's only two years younger than I am, collects money to buy Bibles for the heathen Chinees or the Gideons. She's like—oh, what was the name of that woman in 'Bleak House'?"

"You mean 'Mrs. Jellyby,'" laughed Father McGee between delicious puffs, "the missionary who neglected her family, and let her husband crash into bankruptcy, while she devised ways and means of rescuing the raging heathen."

"I was never able to read the book straight ahead. It's as long as half a dozen modern novels. I think it took me two years plowing by fits and starts to reach finis. My mother played 'Lady Dedlock' on the stage—one of the most pitiful creations of fiction. How bitter the poor Lady's secret sufferings with that blot on her life, that sword ever over her head!"

"I hope they introduced 'Mrs. Jellyby' as a laughing antidote for the tragedy. It would be rich comedy to sit back and view such a character—her lace curtains fastened up with forks, her waist minus many buttons revealing a lattice-work, her hair cow-tailed down in her eyes."

Annabell waddled under the tree, and got her wool stuck in the branches.

"Miss Dempster am asking for you, Miss Cahill."

"All right, thanks. Annabell, you keep Father company till I get back."

And the bright-haired swallow winged into the house. Soon Father McGee won another unsought confidence about a coming marriage. Annabell was in love with a porter.

"That yere man is clean paralyzed through and through about me coming 'way out yere to this country side. He can't abide for me to be so far from his pertection. He says he's soon a-goin' to take me out of this yere drudging. But I knows it means a 'German rest,' which means a change of work—maybe taking in washes. There's one drawback to our completest happiness, and that's he ain't no Catholic, and he is a Mason. But I just tells you there ain't going to be no secreting when I'm his wife. I gets wise to all them underhand doin's, or he'll know what's what. You see I ain't no common cullured pusson. I've been wit' white ladies so much that I holds my own wit' the bestest of the breed. Miss Cahill ain't made no complaints around my doin's, have she?"

Father McGee shook his head with a firm negation, which pleased Annabell, and she went on:

"Of course, I has mah faults, Father, like most humaners. I ain't no white angel, but mah first husband I tuk when I was fifteen, so I spent no time flappering. I tells you, wit' supporting that lazy buck and his twins in luxuriousness, I wasn't carrying around no

superweight of fleshness. I'll confess I even stold chicken twice for his dinner, when he was too dashed unconcerned to ketch the birds hisself. Then the Lawd tuk him and the twins—Gawd is ever merciful!—so I made up my mind, since the Lawd gave, and the Lawd tuk away, blessed be the name of the Lawd, I'd take another. Howsomever, this yere porter is more fickler, and consumes mucher time in coming to the marriage point, but I've jist about got him where he can't do no turning back."

Father McGee parted with his good cigar long enough to laugh heartily.

"Do tell me, Annabell, how you do it. I may be able to give a tip to some of the long-suffering old maids who can't get the men to propose."

"Well, you see, Father, I has one deep-set horror of—er—snakes. Now I ain't speaking liquorish, you understand." She looked at the priest shrewdly. "And every time that yere porter comes out yere, I invites somebody in to tell snake stories, and how much of them reptiles is round about this yere countryside, and at every tale I shrieks and shrieks wit' fright. One woman getting out of her bed, she just lights wit' her heel on a copperhead. Another, she just goes a-walking, and rattlesnakes hops at her offen a tree. I says: 'I ain't enduring this yere countryside long before I loses mah reason, I ain't.' Then I grunts about getting sunburnt. And I looks at him wit' meaning, and he's beginning to look back wit' understanding."

Miss Cahill's long clinging skirt came trailing along the grass quite in the fashion of a snake.

"Miss Dempster will be glad to see you, Father."

"I'll be down soon," said Annabell, as he arose to go, "to get the life of a Saint for reading meditation. I jist dotes on spirituals."

"*Spirit-u-alls!*" tweeted Miss Cahill, with a merry little twinkle. "Father, you wouldn't have the life of Saint—Bibiana?"

"Father," burst out Annabell, the subtle puns missing her, "that life must sure be interesting. I loves to read about them wicked Saints."

Annabell turned, and again her wool stuck in the branches of the tree. A comb as big as a spade fell from the mow at the back of her head.

"Ketched again like ole Absylum when he was riding de mule. That man should have been bobbed, and saved hissself from Bee-zel-bub. Some of dese days you'll see mah hair did all de way around like Miss Cahill's."

Miss Cahill left Father McGee in the sick room, and softly closed the door. He found on the bed the wreck of a beauty, with traces still of her early charms. She was perhaps forty, and now had abandoned all attempts at clinging any longer to the semblance of youth. She was just tired and sick of life, beaten by the world, and was looking toward the next with eyes that in their despairing depths held a glint of hope.

It was an old story she told the priest: a foolish, pretty country girl; a city lover who rode away, and never came back; then the shame and scandal that drove her to hide under an assumed name, while she followed the gay path of sin, stifling the cries of her conscience with dissipation. In her whole career of debauchery, only one had been kind to her—Dora Cahill.

Devilish telepathy! From the kitchen below floated up the voice of Annabell, none too musical, in a popular ballad:

For who breaks her heart, like a child breaks a toy?

It's a man every time, it's a man.

If he makes a blunder, the whole world forgives,

But she has to suffer as long as she lives.

And who is to blame when her head hangs in shame?

It's a man every time, it's a man.

Father McGee shut out the song by shutting the window.

"Dora's a real missionary, Father, and she hardly knows it. She held me on in her company, when she should have had a better actress for my rôle. If she'd dropped me as the managers wished, God only knows where I'd be. But my acting days are over, all of life's over. Dora cut down my lines, while the playwright tore at his hair, until all I had to do was walk on and off, wearing a stunning gown. She was kind and thoughtful in a thousand ways. I won't get through this summer. I know it. Then, if you'll find me worthy of some obscure corner in your cemetery, I'll try to rest, if my contrition's big enough to buy me salvation."

Her eyes closed with fatigue, then opened with awful pain. The fiery-clawed demon was tearing at her vitals.

"I bear this as long as possible before I use the dope. Dear God, how much one can suffer! Dora insists she's going to put a little stone over my grave, so that she can always find me. Up in these lonesome mountains nobody else will. It's just as well. My sinful world doesn't know my real name, and anybody from the old innocent days wouldn't want to see even my last restingplace. The flock heedeth not the black sheep that creeps into the shade to die. I've had such queer dreams. I guess it's the dope. But I saw my own grave one night, and MRS. written big and bold across the stone."

"Do names matter so much on tombstones?" queried Father McGee. "God knows all His children by sight, and doesn't have to make them wear tags. Gabriel and his resurrection trumpet will find us, never fear."

"But, Father, you're a man, and don't understand how a woman, particularly a bad woman, yearns for decency, even in death. That's the paradoxical feminine. She's fool enough to let herself go to the dogs, and then she wants to die and lie among the white saints."

"It's the mark of Eternal Love, Miss Dempster, that the devil, try as he may, can't obliterate, no more than all his successes can wipe away the glorious jewel of Baptism."

"Maybe, too, Father, it's a bit of womanish vanity. We're all like the daughter of Jephthah. We bewail our old maidenhood even from the rock that marks our grave."

She tried to laugh—a bitter little laugh, which ended in a scream of pain. The fiery-fanged demon was using its teeth on her sensitive nerves. In answer to that cry, which floated through the vine-strung window, Miss Cahill came flying in to assist, and soon the poor racked patient was asleep.

Less than an hour later, the jitney brought in Miss Elvira Chadwell. She sipped her tea under the vines with Father McGee. She was quite a young woman, but her straitlaced airs, large horn glasses, and severely drawn back hair made her seem older and almost mannish. Her voice was sharp and metallic, for she had schooled it that way. She gave Father McGee to understand she was a missionary of sorts. She was a great advocate of prohibition; in fact, helped to support a meager little monthly that fought that losing battle.

It was soon evident that she was ready to quarrel with her host-

ess, Dora Cahill, and she didn't care who was an eye-and-ear witness to the wordy battle. Miss Elvira wore the *as triplex* of a Saint Georgette that came to spear the theatrical she-dragon who was trying to devour the virginal happiness of her own busy life. If Elvira's "yes" were necessary to her father's re-marriage, then that word would ne'er be said. But, while Elvira Chadwell was an adept in her line, she was pitted against a foe worthy of her steel in Dora Cahill. The actress had been too long before the public, was too much a woman of the world to faint at the onslaughts of her future stepdaughter.

A humming bird danced among the flowers. Overhead a somber crow cawed raucously down at that "flash of harmless lightning," that "mist of rainbow dyes." Perhaps the birds were rivals for the sunlight, as these very unlike women were for the doctor's affections.

(*To be continued*)

BIBLICAL STUDIES

The End of the Assyrian Empire

By J. SIMON, O.S.M., S.T.B.

At the zenith of its power Assyria was a vast empire whose arms triumphed from the Persian Gulf to the Mediterranean Sea. It had broken through the frontiers of Egypt, and devastated Thebes "of the hundred gates".² It controlled the scattered tribes of Arabia, and held in subjection Elam, Phenicia, and the Island of Cyprus. The Jews of both the Northern Kingdom of Israel and of the Southern of Juda were placed between the domination of Assyria and of Egypt as between upper and nether millstones. In proportion as the Pharaohs' power over Syria and Palestine diminished, the Empire of the North advanced beyond the Euphrates, and the Jews came under the galling yoke of Assyria.

Achab of Israel strove to stem the advancing tide by a coalition of the Arameans, Cilicians, Phenicians, Arabs and Ammonites against Salmanasar III. These allies were defeated at the famous battle of Qarqar (845 B.C.). Adad-nirari III (about 807-783 B.C.) had amongst his tributaries Bit-Humri—the "House of Omri", by which name the Assyrians designated Israel. Achaz, King of Juda, called in Teglat-phileasar III to aid him despite the warning of Isaias. About the beginning of the reign of the great Sargon (722-706 B.C.), Samaria and the whole Northern Kingdom fell under the invasion of the Assyrians, who deported the inhabitants to Harran on the banks of the Habur, and planted Babylonian colonists in Samaria. Small wonder that faithful Juda ever turned its eyes to the northern horizon to see what new storm-clouds were threatening from Assur.

The capital of that mighty empire was at first Harran, and subsequently Ninive. This was called "the great city" (Jonas, i. 2), sheltering "more than 120,000 persons that know not how to distinguish between their right hand and their left" (Jonas, iv. 11),

¹ "La fin de l'Empire Assyrien, d'après un Nouveau Document", by P. Dhorme, O.P., in the *Revue Biblique*, April, 1924, pp. 218-234.

² Alluding to this the prophet Nahum chants in his taunt-song: "Art thou better than populous No-Amon, that dwelleth among the rivers? Yet she also was removed and carried into captivity, and her young children were dashed in pieces at the head of every street" (Nah., iii. 8). This last trait agrees with the traditional cruelty of the Assyrians.

and tracing its origin to Nimrod (Gen., x. 11). Yet, even whilst its armies were fastening the yoke of Assyrian domination on the greater part of the ancient civilized world, the prophets of Juda with secret exultation already pronounced its eventual doom (Soph., ii. 13-15; Is., xiv. 4-27). Thus Nahum (iii. 18-19; ii. 8, 10; iii. 1):

"Thy shepherds have slept, O King of Assyria; thy princes have slumbered. Thy people are hid in the mountains, and there is none to gather them together. . . .

"There is no healing for thine injury; thy wound is incurable. All that heard thy fame have clapped their hands over thee. For, upon whom hath not thy incessant wickedness borne down?

"As for Ninive, . . . she is destroyed and rent and torn. The heart [of her people] melteth, and the knees fail, and all the loins lose their strength. . . .

"Woe to thee, O city of blood: all full of lies and violence. Rapine shall not depart from thee!"

But, whilst the fall of Ninive was thus definitely and broadly foretold in the prophets, and must certainly have produced a great reaction in the ancient world, yet until recently few details of this fall, its date and the names of those through whom it was brought about, were available. The sum of information amounted to this: that Ninive was taken and sacked during the reign of Nabopolassar of Babylon (about 607-606 B.C.), and that a king of the Medes, probably Cyaxares, was one of the conquerors. But now a clay tablet (B.M. 21.901) from a dusty drawer of the British Museum (thanks to the study of C. J. Gadd) has shown itself to be a Babylonian chronicle of important events from the 10th to the 17th year of Nabopolassar—in other terms, from 616 to 609 B.C.³

ASSYRIA

Assurbanipal (666-627)

Assur-etil-ilani (626-622?)

Sin-shum-lishir, *usurper*

Shin-sharra-iskun (620-612), *last king at Ninive, called Sarakos also.*

Assur-uballit (612-609), *ruling remnant at Harran.*

BABYLONIA

Shamash-shum-ukin (-648), *Assurbanipal's brother, conquered by latter.*
Kandilanu.

Nabopolassar (626-605) *vanquishes Assyria with aid of Scythians and Medes (under Cyaxares).*

³ The following is the concluding portion of the list of Kings of Assyria, with the contemporary rulers of Babylon added. Previously to this time Babylonia only sporadically rose to independent rule. Sometimes the Kings of Assyria bore a separate name as suzerains of Babylon. Thus Teglath-philesar III (746-728 B.C.) as ruler of Babylon was called Pulu of Phul; Sargon (722-706 B.C.), Ululaia.

From this and other recently available sources Father Dhorme has reconstructed the history of the downfall of Ninive, which marked the effective end of the Assyrian Empire and the coincident rise of Babylonia to power.

Assyria is governed by Shin-sharra-iskun (620-612 B.C.), a son of Assurbanipal (666-627 B.C.), succeeding his brother and predecessor Assur-etil-ilani. Berosus mentions him, under the name of "Sarakos", as the last king of Assyria. Babylonia is ruled by the newly risen Chaldean dynasty of Nabopolassar (626-605 B.C.), who succeeded the obscure Kandilanu, the *Κινηλάδανος* of Ptolemy's canon, and a person really distinct from Assurbanipal.

In the spring of 616 B.C. the King of Babylon mobilizes his army and moves northward along the Euphrates against some small intervening peoples that have the backing of Assyria. The Assyrians have enlisted the aid of the Man-na-a-a,⁴ northern tribes from about Lake Van and Urmiah. In the month July-August the two opposed forces come to battle at Qab-li-ni (otherwise unknown), and the Assyrians and their allies are defeated. Thereupon the Babylonians push on to the Harran district, where they capture Manê, Sahiri, and Balihi. After remaining in the conquered territory till August-September, Nabopolassar begins his return march to Babylon. But in the meantime the defeated Assyrians had received reinforcements from Egypt, "and in September-October the army of Egypt and the army of Assur pursued the rear-guard of the King of Akkad (Babylonia) as far as Qab-li-ni. But they did not touch the King of Akkad, who made haste at their pursuit."⁵

Later, that winter (Jan.-Feb., 615 B.C.), the Babylonians appear facing the Assyrians at the battle of Araphu. There "the army of Assur, in the presence of the army of Babylon, was demoralized and seriously defeated, and they were thrown into the river Zab. Their asses and horses were captured, and much booty . . . and they were forced to come back over the Tigris and were carried to Babylon."

Again, in the spring of 615 B.C., Nabopolassar sets his forces

⁴ These are the Menni, whom Jeremias (li. 27) mentions as summoned later, together with the Urartu (Arrarat) and Scythians, to the sack of Babylon.

⁵ This alliance between Egypt and Assyria throws light on the famous prediction of Isaias (xix. 23): "In that day there shall be a plain road from Egypt to Assyria, and the Assyrian shall come to Egypt, and the Egyptian to Assyria, and Egypt shall practise the same cult as Assyria."

in motion northward along the Tigris, and encamps beneath the walls of ancient Assur, closer to Ninive than ever before. The assault is made in May-June. But "the king of the land of Assur rouses his army, and the King of Babylonia is hurled away from the town of Assur. As far down as Takritaïn the Assyrian king marches after the rearguard along the Tigris." There Nabopolassar takes refuge in a fortress, and for ten days withstands the Assyrian assault. The Assyrian army suffers severe losses and is obliged to return to its own country.

The old Assyrian colossus and the growing young giant of Babylonia have come practically to a tie in their struggle. But now a decisive factor comes to the aid of Babylonia. "In October-November the Medes (Ma-da-a-a) come down to the land of Araphu." In fact, by July-August of the following year (614 B.C.) the Medes are already at the gates of Ninive. But, instead of directly attacking that mighty Assyrian capital, they capture Tarbin, a few miles to its north, and then go down along the Tigris to the town of Assur, which had previously withstood Nabopolassar's siege.

At Assur the Medes seem to have expected to join their forces with those of Babylonia coming up from the south. But the latter did not arrive at the appointed time. So, without the assistance of Babylon, the Medes laid siege to and vanquished Assur. And it was in the captured town that Nabopolassar finally joined the head of the Medes, Umak-istar (that is, Cyaxares). And alliance was consummated between the two leaders, and then "Cyaxares with his army returned to his own country, and the King of Babylonia with his army returned to his country".

The following year (613 B.C.) is occupied with a campaign of Nabopolassar's against the Suhi, centering about the town Rahilu on an island in the Euphrates. Whilst this is being besieged by the Babylonians there comes a rumor that "the King of Assur with his army is coming down". The siege is raised, and the "King of Babylonia with his army returns to his own country".

In the next year (612 B.C.) a new auxiliary for the Babylonians appears. These are the Scythians (Umman-Manda). They seem to have entered an alliance with Nabopolassar and Cyaxares, perhaps more particularly and directly with the latter. The united armies

set out along the Tigris for Ninive. From May-June till July-August three pitched battles are fought against the Assyrians, probably on the way to Ninive, or before its outer defenses. Finally there is a fourth, violent assault upon the city itself. Ninive is taken, and sacking and massacres follow. A part of the Assyrian army escapes. Cyaxares returns to his own country in August-September. Nabopolassar remains in Ninive, whilst his army pursues certain broken Assyrian forces as far north as Nisibis. Others of the Assyrians had fled to Harran, where they selected a new king in the person of Assur-uballit.

During the next two years the victorious Babylonians are occupied in consolidating the various parts of the vanquished territory. Harran, where the Assyrians make a last stand, is the objective of Nabopolassar's campaign of 610 B.C. In October-November of that year he is again joined by the Scythians, and the combined forces march against Assur-uballit in Harran. That town is taken and pillaged, Assur-uballit however escaping. Later, in June-July of 609, he made an attempt with Egyptian aid to regain Harran, but he was definitely defeated in August-September by Nabopolassar. Thus finally concluded the dreadful Assyrian power.

THE LAW OF THE CODE ON FUNERALS

By STANISLAUS WOYWOD, O.F.M., LL.B.

Unless a serious reason prevents it, the bodies of the faithful are before their interment to be brought from the place where the bodies are kept to the church in which the funeral (i. e., the entire burial service outlined in the approved liturgical books) is to be conducted (Canon 1215).

It is the common practice in the United States to convey the bodies to church for the funeral services, and the government does not interfere in the least, except in the case of an epidemic or other very apparent danger when orders may be issued to take the body directly from the house to the place of interment.

WHAT CHURCH IS ENTITLED TO CONDUCT THE FUNERAL SERVICES

The church to which the body is to be conveyed for the funeral services is ordinarily the proper parish church of the deceased, unless the person has legitimately chosen another church for his funeral services. If the deceased had several proper parish churches, that proper parish in which he died is entitled to conduct the funeral rites (Canon 1216). In a case of doubt about the right of another church, the right of the proper parish church shall always prevail (Canon 1217).

Here Canons 92-95 on domicile and quasi-domicile must be consulted to ascertain which parish church is entitled to the funeral. In Canon 1216 the Code supposes that the deceased has not exercised his right of choosing a church for his funeral, and that he has died in his proper parish. From the law on domicile and quasi-domicile it is apparent that one may have several proper parishes (e. g., two domiciles, one domicile and a quasi-domicile, etc.). In that case, the church of the parish in which he died has the right to conduct the funeral services. If a person who has several proper parishes does not wish to be buried from the proper parish church of the place where he stayed in his last illness, he must before his death declare his preference.

FUNERAL OF A PERSON DYING IN A STRANGE PARISH

Though death occurred outside one's proper parish, the body is to be conveyed to the nearest proper parish church for the funeral rites if the journey can be conveniently made on foot; otherwise to the church of the parish in which death overtook a person.

The Ordinary may for the territory of his diocese, with due regard to the particular circumstances (of his territory), determine the distance and other conditions which render the transfer of the body to the church (ordinarily entitled to the funeral) or to the cemetery inconvenient. If the parishes concerned belong to different dioceses, the ruling of the Ordinary in whose diocese a person dies shall be applied.

Even though the transfer to the funeral church or to the cemetery is inconvenient, the family, or heirs, or other persons concerned, shall always have the right to transfer the body to that church or cemetery, if they pay the cost of the transportation (Canon 1218).

In the United States the family usually does what is permitted by the last paragraph of Canon 1218. If a person has several parishes which he can claim as his proper parishes by reason of domicile or quasi-domicile, and he dies in a strange parish, his body may be conveyed to any of the proper parishes for the funeral services, but, if before his death he legitimately chose some church for his funeral (cfr. Canon 1223), that church gets the preference.

FUNERALS OF CARDINALS AND BISHOPS

If a Cardinal dies in the City of Rome, his body is to be transferred for the funeral rites to the church which the Roman Pontiff shall appoint; if he dies outside the City of Rome, the body is to be conveyed to the church highest in rank in the place of his demise unless he has chosen another church for his funeral.

The funeral services of a residential bishop, even though he be a Cardinal, and the funeral of an abbot or prelate *nullius*, are to be conducted by the cathedral, abbatial or prelatial church, if the body can conveniently be transferred to such church; otherwise, the funeral services are to be held in the church first in rank in the

place where such a dignitary dies, unless in either case the deceased prelate has chosen another church for his funeral (Canon 1219).

Since Canon 1223 states the general principle that every Catholic may choose a church for his funeral and a cemetery for his burial unless he is explicitly forbidden by law, Cardinals who die in the City of Rome may have their choice, and the above rule that the Supreme Pontiff appoints the church where the funeral rites are to be conducted applies only when they have not chosen a church for their funeral (cfr. Coronata, "De Locis et Temporibus Sacris," n. 173). If the Apostolic See is vacant or the Holy Father through illness or other causes cannot act, the funeral services of a Cardinal who dies at Rome are to be conducted in the church of his title, as is stated in the statutes of the clergy of Rome, but the parish in which the Cardinal resided is entitled to a portion of the funeral offerings, and the Cardinal Vicar of Rome has declared that in such cases the church of the title and the parish of the residence of the Cardinal shall receive equal shares of the funeral offerings (March 17, 1876; *Acta S. Sedis*, XV, 553-558).

The Code speaks of residential bishops, abbots and prelates *nullius*—not of titular bishops and other prelates, for they are to be buried from their proper parish church, unless they have chosen another church. In virtue of Canon 294, § 1, vicars and prefects Apostolic have in the territory of their jurisdiction the same rights as residential bishops; wherefore, the rules concerning the funeral of residential bishops also apply to these prelates.

FUNERAL OF HOLDERS OF BENEFICES

The bodies of holders of residential benefices are to be transferred to the church of their benefice, unless they have chosen another church for their funeral (Canon 1220).

In the United States practically the only residential benefices are parishes. As holders of the parochial benefice, the pastors are to be buried from their own parish church, unless they have designated some other church from which they desired to be buried. Other priests, clerics and holders of non-residential benefices are to be buried from their own proper parishes like the faithful generally, unless they have chosen a church for their funeral.

FUNERAL OF MEMBERS OF RELIGIOUS ORGANIZATIONS

Professed religious and novices are to be buried from the church or oratory of their house, or at least from one of the houses of the respective organization, unless, in the case of novices, they have chosen another church from which they wish to be buried. The right to conduct the body of the novice from the place of his death to the church where the funeral is to take place, always belongs to the religious superior.

If the religious or novice dies so far away from his house that the body cannot conveniently be transferred thither or to any house of the organization, the funeral services are to be conducted by the parish church of the parish where he died, unless the novice chose another church for his funeral, or the religious superior is willing to have the body transported to a house of the religious organization (cfr. Canon 1218, § 3). What is said in this Canon concerning the novices, applies also to servants who are actually engaged in the service of the religious and who live continually within the enclosure of the religious house; but, if these die outside the religious house, their funeral is regulated by Canons 1216-1218 (Canon 1221).

The Code gives to all religious organizations without distinction the same funeral rights with reference to professed religious (even those in temporary vows) and their novices and actual servants, provided the latter lived within the *septa* (not necessarily in the same house as the religious) and have died there. In laical religious organizations (Brotherhoods and Sisterhoods), the funeral services are conducted in the church or chapel attached to the religious house, for the Code makes no distinction between clerical and laical organizations in Canon 1221, and, if they have a chaplain who has parochial jurisdiction, he conducts the services; if they have no such chaplain, the pastor of the parish in which the religious house is located has to perform the funeral rites. This interpretation of Canon 1221 is not accepted by all commentators of the Code, because Canon 1230, §§ 4-5, rules that the funeral services of non-exempt religious are to be conducted by the pastor of the parish within which the religious house is located. However, Canon 1230, § 5, speaks only of non-exempt religious women of organizations

which have simple vows, and rules that the funeral services for members of those organizations are to be conducted by the pastor in whose parish the convent is located. The local Ordinary can, however, exempt from the jurisdiction of the pastor religious communities and charitable institutes which do not enjoy exemption by law, as is stated in Canon 464 (cfr. Fanfani, "*De Iure Religiosorum*," nn. 420 sqq; Coronata, "*De Locis et Temporibus Sacris*," nn. 176 sqq).

FUNERAL OF PERSONS DYING IN HOSPICES, HOSPITALS, SCHOOLS AND OTHER INSTITUTES

Persons who have stayed in a religious house (even of regulars) or a college, either as guests, or for the purpose of education or health, and persons who have died in a hospital, are to be buried according to the laws of Canons 1216-1218, unless the particular law or a privilege allows an exception. Those, however, who die in a seminary are, in accordance with Canon 1368, to be buried by the rector of the seminary (Canon 1222).

The Code makes a distinction between servants living in a religious house and other persons who stay in a religious house for reason of education, regaining of health, or as guests. The servants' funeral is governed by the laws for religious, unless they have chosen a church from which they wish to be buried. Other lay persons who live with the religious are subject to the funeral laws for seculars (i. e., they are to be buried from their own proper parish or domicile or quasi-domicile by the pastor). If they have acquired a quasi-domicile in the parish where the religious house is located, and they die there, the funeral is to be conducted by the pastor of their quasi-domicile unless they have requested that the funeral services should be conducted by another church. If by particular law or by privilege a religious house or a hospital has the right to conduct the funeral services of pupils, patients, and guests who die in the religious house or hospital, the Code approves of such particular law or privilege. Many religious orders are said to have received a privilege by which they are entitled to conduct the funeral services of students of their colleges who die there. Some commentators of the Code are of the opinion that a religious community is entitled to conduct the funeral ser-

vices of postulants who die before they have been admitted into the novitiate. However, as the Code states that novices and servants are to be buried from the church of the religious, but does not give the religious the same right in reference to the postulants, the latter are to be buried according to the law for seculars, unless a religious organization has a privilege concerning the funeral of postulants.

FUNERAL OF MEMBERS OF THIRD ORDERS SECULAR

Members of Third Orders Secular who belong to a congregation (or sodality, as the Code calls it), legitimately established at some church, have the right to be buried from that church by the chaplain of the Third Order congregation, if they so desire. This privilege was first granted to the Third Order Secular of the Franciscans and extended to other Third Orders Secular (cfr. *Monitore Ecclesiastico*, VIII, 124). If a person who does not belong to a Third Order Secular requests to be buried in the religious habit of a certain order or congregation, without requesting to be buried from the church of the religious, the funeral services are to be conducted in the proper parish church of the deceased. The Franciscans and Dominicans are obliged by order of Pope Sixtus IV (cfr. Ferraris, "Bibliotheca," VII, s. v. *Sepultura*, 55) to declare to persons who desire to be buried in the habit of their order that they must be buried from their churches.

RIGHT OF THE FAITHFUL TO CHOOSE A CHURCH FOR THEIR FUNERAL SERVICES AND A CEMETERY FOR THEIR BURIAL

All are permitted, unless explicitly forbidden by law, to choose a church for their funeral services and a cemetery for their burial. Married women and children who have reached the age of puberty are independent of the authority of husband and father in the free choice of the funeral church or cemetery (Canon 1223).

The law of the Decretals (cfr. *Decretales Gregorii IX*, lib. III, tit. 28, *De sepulturis*) has nearly the same regulations as the Code concerning the free choice of one's burial-place, and in the former law the choice of the church in which one desired to be buried (or in its cemetery, if the church had no burial vaults), gave that church the right also to perform the funeral services in accordance

with the recognized rule: *Ubi tumulus ibi funus*. The Code speaks of a twofold choice—of the church where the funeral services are to be conducted and of the cemetery where one desires to be buried. This distinction was made necessary because in our times not every parish has its own individual cemetery, as they used to have in former days. In many towns and cities there is but one Catholic cemetery for all the parishes of a town or city. Where a church has its own distinct cemetery, the old principle still holds good that the funeral services are conducted in that church in whose cemetery one desires to be buried. If a person expressed his desire to be buried in a certain cemetery, but said nothing about the church where his funeral services are to be held, and if the cemetery chosen is the common burial place for several parishes, he is to be buried in that cemetery, but the funeral services would have to take place in his proper parish church.

WHAT PERSONS ARE EXCLUDED FROM FREE CHOICE

The following persons are denied a free choice of a church for their funeral or a cemetery for their burial:

(1) children under the age of puberty whose parents or guardians, however, may make the choice for them even after their death;

(2) professed religious of any rank or dignity, bishops alone being excepted (Canon 1224).

The law of the Decretals concerning the right of children of the age of puberty to exercise the free choice is the same as the rule of the Code. With reference to the children under the age of puberty, the former law gave the father the right to choose only where custom had established such a right; otherwise, they were to be buried with their ancestors or in the parochial church (*Liber Sextus Bonifacii VIII*, c. 4, *De sepulturis*, lib. III, tit. 12).

All religious who have taken vows (even those who have made temporary vows only), are forbidden to choose a church for their funeral and a burial-place. An exception is made in favor of religious who, by order of the Holy See, have been promoted to the episcopal dignity, either as residential or titular bishops. In the former law, religious who died far away from the house of their order were permitted to choose a church for their burial. That

concession is revoked by the Code, for Canon 1221, § 2, ordains that, if a religious dies far away from any house of his organization and the community does not wish to incur the expenditures of having the body removed to one of the houses of the organization, his funeral is to take place in the parish in which he died.

WHAT CHURCHES MAY BE CHOSEN FOR THE FUNERAL SERVICES

For validity, the choice of a funeral church must fall on a church which has a right to perform such services—namely, either a parish church or a church of regulars, or another having this right by special privilege. In churches attached to convents of nuns, funeral services cannot be held for outsiders, but women who have lived within the enclosure permanently (*non precario*) either as servants or for reason of education or illness, may choose that church for their funeral. A patron of a church may choose the church of his patronage for his funeral services, even though otherwise it is not entitled to hold funeral services (Canon 1225).

Canon 1208, § 2, stated that exempt religious may have a cemetery of their own, distinct from the common cemetery. Canon 1225 determines what churches may be chosen for one's funeral. Regulars (i. e., members of religious orders), and those religious congregations which have been granted the privilege of exemption of regulars, have by the law of the Code the right to conduct the funeral services of lay persons, if they have chosen their churches for that purpose. The local Ordinaries may grant the right to hold funeral services for the laity also to other religious organizations and churches which do not have that right by the law of the Code, for they may for a just and grave cause exempt religious communities and ecclesiastical institutes from the jurisdiction of the pastor in whose territory they are located (cfr. Canon 464). The right of the churches of Sisters in solemn vows in the matter of funerals for outsiders is limited to the women mentioned above. The Church does not want the houses of religious women disturbed by extraneous affairs, as is evident from this regulation of the Code and from other Canons (e. g., the rule that in the churches of women no confraternities shall be established, cfr. Canon 712, § 3).

HOW THE CHOICE IS TO BE MADE

A person may choose a church for his funeral or a cemetery for his burial either directly or through another to whom he has given a legitimate mandate; the fact that a choice has been made or a mandate given may be proved in any legitimate manner. If the choice is made through another, such person can execute the mandate even after the death of the person who gave the mandate (Canon 1226).

Proof of the making of the choice or of the appointment of another person to make the choice may be furnished by any of those means which in law are recognized as proofs. A fact may be proved either by documents or by witnesses. If the choice is mentioned in the last will, and it is recognized as the genuine desire of the deceased, the choice is sufficiently proved, though the will is set aside by the probate court for reason of non-compliance with certain requirements of the civil law. The choice may be made in a private writing of the deceased, provided it is proved that the writing or at least the signature is made by the hand of the deceased, and at a time and under circumstances which show that the deceased was of sound mind and free to act as he desired. If he expressed his choice before two witnesses, and they agree on the fact that the deceased chose a church for his funeral services but disagree as to the church chosen, other circumstances have to be considered to show why the deceased would have chosen one church rather than another. Mocchegiani (*Jurisprudentia ecclesiastica*, II, 1164) deduces from a decision of the Sacred Congregation of the Council (February 13, 1666) that the testimony of the pastor alone suffices, provided he does not testify to a choice in favor of his church. Piat (*Praelectiones juris regularis*, II, 217) writes that several authors, whose opinion is based on decisions of the Sacred Congregation of the Council, hold that the testimony of the confessor of the deceased suffices, provided he does not testify in his own favor.

The Code does not demand any special qualifications on the part of the person who may be appointed by mandate to make the choice of the church or cemetery. It suffices, therefore, that the person is naturally capable of making the choice. The mandate

may be proved in the same manner as the choice by the deceased himself, for the Code states: "The fact that a choice has been made or a mandate given, may be proved in any legitimate manner."

PROHIBITION OF UNDUE INFLUENCE IN THE CHOICE

Religious and the secular clergy are strictly forbidden to induce any person to vow, or swear, or otherwise promise with or without oath to choose their church for the funeral services or their cemetery for burial, or not to change a choice already made. If the religious or secular clergy violate this precept of the Code, the choice is null and void (Canon 1227).

The Church forbids religious and the secular clergy to interfere through selfishness with the free choice of Catholics in the matter of funeral church and cemetery, and, if they induce anyone to make a promise in any form to choose their own church or cemetery or not to change a choice already made, the choice is null and void and the funeral or interment, as the case may be, reverts to the proper parish of the deceased. The letter of the law attaches invalidity of the choice only in those cases in which a religious or a secular cleric induced a person to make a promise. If they persuaded a person to make the choice in their favor without the said promise, the choice is not rendered null and void, but it is evident that selfishness or greed in this sacred and sad affair is abominable.

CHOICE OF BURIAL PLACE

If the deceased chose some cemetery other than that of his proper parish, he shall be buried there, provided those in charge of the cemetery do not object. If burial in the cemetery of a religious community has been requested by the deceased (or by his parents or guardian in case of a child under the age of puberty), the consent of the religious superior entitled by the constitutions of the respective organization to grant such permission is required and suffices (Canon 1228).

In the United States the various parishes may without difficulty on the part of the civil government have their own cemeteries. In some instances, however, there may be no convenient locations near a city or town to be had for each of the parishes, in which case

one cemetery is used by the various parishes. In the latter case the individual parishes usually do not own a certain portion of the common cemetery, but the cemetery is administered either by the pastor of one of the parishes of the town or city or by a diocesan board. If one desires to be buried in a common cemetery, he must get a permit from the administrator of the same. The administrator cannot refuse the permit to bury a Catholic who according to the testimony of his pastor is entitled to ecclesiastical burial, if he belonged to one of the parishes of the town or city which has a common cemetery for all the parishes of that place. If a parish or a religious community has a cemetery of its own, the pastor or superior in charge of the cemetery is not obliged to grant permission to bury those who did not belong to the parish or community, as can be inferred from Canon 1228.

SOME LETTERS AND COMMENTS. XII.

By FRANCIS A. ERNEST

Whilst the professor's position and contention seems reasonable enough *a priori*, there is too much self-complacent cocksureness in his way of writing the story to his friend. In my experience this is a rather common fault. We are all a bit too "cocky" when we feel sure of ourselves. Decent diffidence and humility win easier and less contested victories. Well, here is the continuation of the professor's story.

* * * * *

By this time the Rector saw light and realized that all "the good advice" he had collected was practically worthless. It was at best incompetent advice. And it was utterly irresponsible. The men that gave the advice were either interested in the matter under consideration, or they had no personal experience in seminary training. The Rector was man enough to lay his cards on the table and to let me look at them. Briefly the matter was this. Certain pastors in the immediate neighborhood of the seminary and two institutions for the training of orphans were anxious to get some of our better theologians—the selection being left to us—to teach catechism and to do some other work that the pastors or chaplains themselves ought to do. They made a fine plea. They tried to make the Rector believe that this would be splendid practical training for the young men. Blue funk! I said: "Beware of a counsellor and know before what need he hath: for he will devise to his own mind. And 'there is one that is a counsellor for himself' (Ecclus., xxxvii. 8). Tell them," I added, "to do their own work—the work for which they were ordained and appointed. If the work could not be done in any other way, it would be pardonable and could be tolerated for a time, and the best possible provision could be made against its doing harm. There being competent men to whom the work has been canonically committed and who are able to do it, seminarians ought not to be allowed to do it. If you allow seminarians during their school year to go out and do outside work (even religious work), you introduce into the seminary secularizing dis-

tractions and influences. Some may seemingly be little hurt, but many are rather seriously and lastingly hurt, and the seminary atmosphere suffers. You would not think of such a thing in connection with novices for a religious institute. A religious institute is, or ought to be, intent on making its young men spiritual and on training them to a fine point before allowing them or appointing them to do practical work. When practical exigencies demand and secure exceptions, the results usually interfere with religious discipline and spiritual growth. Religious superiors, under the pressure of work and of conditions, sometimes have to make exceptions, though they know from bitter experience that outside activity—activity of a kind that can distract and preoccupy mind and heart, and not merely give some wholesome recreation and exercise, such as manual labor—is bad and destructive of religious atmosphere in their spiritual nursing home and period. The same holds good for the seminary. I have known promising young men who were spoilt for life by being loaded with work and responsibility before they were fully trained for them. Make the young candidates for the priesthood spiritually strong, give them a chance to devote themselves to study without outside distractions and to learning and practising the ways of the spiritual life, before exposing them to dangers which no weak or untrained man should face without an imperious necessity. Bishops and others think of the work first, and believe or suppose that men whom we would allow to go out are fit for outside work. Of course, there is plenty of work clamoring for men to do it. Therefore, take out a little before their time the men who are in training for the work. Shorten their preparation for it. The circumstances justify it. I hold that no circumstances can justify such a practice. And I also hold that we ought to exclude inflexibly from the seminary all things that could and would interfere with the proper spiritual training of the young men entrusted to us by the bishops. For this training you must have an atmosphere free from outside distractions and avoidable temptations. I am opposed to allowing much indiscriminate visiting by friends and relatives. I even believe that the seminary should be made as strongly spiritual as a religious noviciate. Most of us are honest enough to admit that the average religious priest—the average regular priest—has something over

the average secular priest. This something is the effect of the more intense preparatory training and the deeper religious experiences. He has feelings and convictions that many of us secular priests do not have. I do not speak now of exceptions. I am speaking of the average regular and secular priest. There are secular priests—and I know a number of them—that are in every way much more spiritual, more faithful to their religious exercises and practices, more conscientious and altogether finer and religiously more forceful men than some religious priests whom I know. I am not making any invidious comparisons, because comparisons are always unfair and odious. I cannot see why fair-minded, truth-loving, religious men, secular and regular priests, should be jealous of one another, and make unkind and often untrue remarks about one another. All have the same ultimate vocation to perfection, and all have to use largely the same means for reaching it, though the regulars have pledged themselves to the common life and the use of certain fixed means and restrictions in which we have a little more liberty. Yet we have to use the same means in some way in order to attain the perfection proper for our state of life. Though we make no vow of poverty, we have yet to practise the virtue of poverty and become detached from the things of this world. I have no patience with seculars and regulars being jealous of one another and occasionally making unkind remarks about one another.

But let me “go back to my dish of mutton.” Of course, my dear Mac, Father Rector objected and interpreted and conceded and argued, but I cannot quote him verbatim nor is it necessary. Let me just tell you in substance about what I said to him, though I cannot now resay it with the same feeling and conviction nor even with the same pointed phrasing, born of the inspiration and the feelings of the moment. When our Rector loses confidence in himself because he sees the weakness of his side of an argument, he lapses into silence and listens until the other side is exhausted. So it happened that he did not once interrupt me when I had found my lingual stride and spoke about as follows. “Father Rector, you have often said that the future, the moral future of our people, and the moral decency of our civilization depends on the Church and on the Catholic priesthood. The more I think of

your dictum, and the more I see and read of the world, the more fully I agree with you. The world will always be the world. The majority will always be what they are, but for the sake of our Christian civilization the dominating spirit and the upholding forces must be Christian. In the long run only the Catholic priesthood can keep them so. If you want to have good people, you must first see to it that you have good priests. If you want to reform the people, you must first reform the priesthood. All reformation must begin at the top and work downwards. No other way will work. It has often been attempted to reform from below, but never successfully. Therefore, we must train our young men just as seriously and intensely as is possible under our conditions. This is the greatest work a seminary can do for the Church. It can become a real blessing for a diocese and sanctify the people whose pastors these young men will eventually become. Give me an absolutely free hand in the training of our priests, dictatorial powers, all the coöperation needed, exclude the world and its ways and influences, help me to create the right kind of seminary atmosphere—and I will guarantee you better clerical graduates, better intellectually, more educated, knowing more and knowing it better, with better mental habits, with a conception of virtue both stimulating and sustaining, with an ambition that is not narrowly selfish and mean but spiritual, and with a character so spiritualized that it will make them a priceless asset to Church and society, and a joy and comfort to bishop and people. This is a large promise, but it can be kept. To keep it, you must begin with a high and yet possible ideal, keep looking at it constantly, and sacrifice everything to its realization and make all practical and utilitarian considerations subservient to it. Principles are inflexible things. They do not well stand much accommodation or 'trimming' without getting broken up."

The Rector admitted all this cheerfully enough. He is a clear-minded and also a very highminded man. He is an ideal Rector, but outside influences and great pressure from certain quarters are hard to resist at times. It was easier for me to insist on the principle of things than for him, because I am not so exposed to those extra-seminary influences and to that self-interested pressure as he is from so many sides. It is probably my duty to steady him by

reminding him of what he might not forget even under pressure, but from which he might make exceptions as a matter of expedience. And exceptions easily and often destroy principles and discipline. I have had some experience and know how hard it is to stand like a rock and to refuse permissions and to make no exceptions, but it is the manly thing to do and it is necessary for the good of all concerned. Laxity creeps in little by little—by exceptions and exemptions and dispensations and favors. In the end the very people that were refused and denied what they wanted, acknowledge, if they have any good sense, that it was right and good for them to be refused, far better than to have gotten what they perhaps wanted so impatiently. It gives them an idea and an illustration of courage and of virility and of fidelity to principle which in no other way they could learn so well and so effectively as by having it exercised on themselves. And so they also get some discipline without which there is no education for the many, no education that will make them better and train them in necessary obedience and set them on the road to decent self-discipline in which this self-gratifying age is so deficient. All this will give power and force and bring about a practical initiation into the art of leading and of ruling. Trimming principles is always the beginning of irregularity and of moral anarchy. We have plenty of this now. This anarchy is being justified by those that made it and are responsible for it and by those that suffer under it. It is the atmosphere of the world in which we live, and, do what we may or will, we must breathe the common atmosphere.

There is, however, a way of purifying this air. It is a slow and quite difficult process, but it is possible. The priest is the chemist who can do it. It is for the seminary to give him the intellectual and spiritual training for the difficult work of purifying the moral atmosphere and of reforming conditions around him. Routine priests, men who do merely routine work and slight as much of it as they conveniently can, will never have the force for reforming anybody or anything. They have not reformed themselves. With self-reformation they must begin. They must know the means of moral reformation from personal handling and application. They cannot tell others and coach them in the use of reformatory means, unless they have resolutely and mercilessly

used those means on themselves. And we who have to teach and train these future teachers and religious leaders of the people, should be ourselves men of ascetic self-discipline, lest we be of the number of those ineffective teachers *qui docent alios quod ipsi experti non sunt*—who are trying to teach others things of which they have no first-hand knowledge themselves. Teachers in a seminary should, therefore, be not merely competent in their specialty, with some academic degree attesting it, but impressively spiritual men whose stimulating example encourages and inspires their observant disciples. Example has more power than any teaching to convince students that self-discipline of a serious kind is indispensable for effective religious work. Without it, a teacher of religion will ever lack that intimate conviction which will give a persuasive ring to his voice. Though the means are means of grace, yet there is in them something of the carrying medium of the minister or agent. We all know how much depends on the teacher and minister of religion.

Here I must stop for today. I have just been asked to take the place of a priest who died suddenly. All the other professors, except the Rector, are away, either visiting their friends or helping out in some parish that called on us for assistance over Christmas. My age protected me against being asked to assist and my hermit inclinations and tastes are against visiting and outside diversions. I have just time enough left to wish you a very happy and merry Christmas. May all the joys of the great day be yours—the joys of the young and the joys of those who have been sobered and matured and refined and seasoned by the cares and sorrows and anxieties and sufferings of life. Theirs are much the finer joys. *Oremus pro invicem ut Deus nobis parcat et benedicat labores nostros et opera.* Though I have been somewhat of a stickler for Classical Latin, I am using Church Latin here. The practice of the Church is authority enough for me—even in Latin.

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The following letter seems to have been written immediately on the professor's return from his Christmas service trip. I have hesitated about transcribing the first part of his letter for obvious reasons. Considering, however, that conditions such as described

here by the professor are found in some places, I think that a little airing of them might prove a good thing. A little pointed criticism and proper publicity has its uses for the correction of abuses and of conditions censured in the professor's letter.

* * * * *

My dear Mac: When I came back from my Christmas "mission," I found among many others your beautiful Christmas card and also your letter. Mere cards are good enough from people that lack the education and ability to give any personal and original touch to them. Labor-saving devices are good, but too many people use them as substitutes for thought and effort. It were well for all of us to be protected from labor-saving devices that induce laziness with all its corrupting consequences. Wretched laziness! Vicious laziness! How much of it there is in this ease-loving world! And how easily we fall into a routine that is partly activity and mostly laziness! When I saw things as they were left at the place of the late lamented pastor, and when I saw the conduct of the young people in church and heard their confessions, I became sad. The pastor had a good name and was considered to be a good man. No more. No superlatives for him from anybody. His young people are poorly instructed and not trained in religious forms and church etiquette. The altar vessels and linens—well, *lingua sile: non est ultra narrabile quidquam*. If the dead pastor's faith in the Real Presence and love for his Eucharistic Master were to be measured by the existing and impressive appearances, I should be very sorry for the poor man who has gone to his judgment and reward. We cannot judge any man. We do not know enough to be half fair to our best friend. Foolish praise and blind condemnation are not justice.

For a professor "all things are fish that come to net." I am glad and grateful for this practical experience. I have seen such things before and I have heard about them from confrères, but my recent observations have considerably freshened up my memory and I shall make the most of it for classroom use. I shall also discuss it with the professor of pastoral theology and of liturgy to secure their coöperation for impressing on our young men the necessity and the responsibility for doing their religious teaching

work with all their strength and ability and for observing all the liturgical regulations and proprieties. If priests want to teach their people the supremeness of religion, they have to treat things religious with supreme respect and devotion. If they believe in the Real Presence, and if they want their people to have an active faith in It, they must treat our Lord in the Blessed Sacrament at least as well as they treat the guests in their own house, and have things about the altar as clean as about their own table and as costly as the parish can afford. A priest becomes a victim of his habits as easily and as quickly as anybody else. If he becomes careless and unclean about the altar, it is almost hopeless to expect his reform in this line, because he has not the benefit of the corrective force of any public opinion. He is alone at the altar. Alas! some priests even come to neglect their personal appearance. The people do not want their priests to be dandies or molds of fashion, but they do expect them to command respect by their gentlemanly appearance and habits and manners. I have often told our seminarians to keep their hands clean and their nails properly manicured. St. Columban used to wear gloves for the sole reason of keeping his hands fresh and neat for the uses of the altar, and St. Columban was far from being scrupulous about his appearance. Habit! What a blessed thing habits are, and what a cursed thing they may become! They are our friends and our enemies. One time I served a priest who made a dreadful mess of the gradual prayers. He pronounced hardly one word perfectly. He stumbled and stuttered and stammered and mumbled through them. To judge by the speed with which he rushed through the Mass, he could hardly pronounce the prayers of the Canon much better than the first prayers. He confessed afterwards that he had been trying to untwist his tongue and to discipline it into articulating his words, but he failed utterly. He gave as his excuse that as a young priest—he was still very young—he had to get through Mass quickly for certain reasons. His tongue got twisted more and more until he gave up trying in despair.

* * * * *

The professor continues for a considerable length to discuss the force of habit and the ease with which priests contract bad habits

that lessen their efficiency. The force of habit, stronger than the grip of any bulldog, gives to a priest the momentum that keeps him in the rut of routine long after he has lost all spiritual ambition and all power of initiative. In one way habit helps him and in another way it enslaves him. I am going to omit this entire disquisition on habit as it affects the priest.

(To be continued)

ANSWERS TO QUESTIONS

SOME POINTS CONCERNING THE CONSECRATION OF CHURCHES

Question: On the occasion of the consecration of the cathedral church, what change is to be made in the *Ordo*?

Does the Office taken from the *Commune Dedicationis Ecclesiae* commence with the First Vespers on the day before the consecration?

Are both the secular and the regular clergy of the diocese obliged to keep the Feast of the Dedication with an Octave?

Is the Vigil consisting of Matins and Lauds of the martyrs whose relics are buried in the altar, of obligation *sub gravi*?
V. G.

Answer: The Office of the Dedication or Consecration of a church on the day of consecration starts with Tierce. The Office of the day is to be discontinued after Prime, and the Office of the Dedication is said for the rest of the canonical hours of the day by the clergy attached to the church which is consecrated. However, there are certain days on which the Office of the day cannot be replaced by the Office of the Dedication, namely, on primary doubles of the first class of the Universal Church. If such a feast occurs on the day of the consecration of a church, the Office is to be transferred to the next free day (i. e., a day which is not impeded by a double of the first class of the universal calendar), in which event the office of the dedication begins with the First Vespers. The consecration of a church may be performed on any day of the year, but the Code of Canon Law desires that it be done on a Sunday or a holyday of obligation. On Christmas, Epiphany, the three last days of Holy Week, Palm Sunday, Easter Sunday, Monday and Tuesday, Ascension, Pentecost Sunday, Monday and Tuesday, Trinity Sunday, and Corpus Christi, the Mass of the Dedication cannot be said, and, if the consecration takes place on any of these days, the Mass of the day is to be said with the commemoration of the Dedication and the Titular of the church.

In reference to the annual celebration of the Dedication of a church, the bishop after the Dedication Mass announces the date of the anniversary, for he may fix a day other than the actual date of the consecration as the anniversary day. The clergy attached by the bishop to a consecrated church must keep the anniversary of the consecration as a double of the first class with an octave. The

consecration of the cathedral church is to be annually observed as a feast of the rank of a double of the first class with an octave by the secular clergy of the entire diocese and also by the regulars who do not have a calendar of their own. Those regulars who have a calendar of their own keep the anniversary of the consecration of the cathedral as a double of the first class but without an octave.

Concerning the vigil of the martyrs, on the evening preceding the consecration of a church the bishop and priests go to the place outside the church where the relics of the martyrs to be deposited in the altar in the consecration ceremony are kept until the moment arrives for their solemn transfer to the church. The bishop venerates the relics and leaves the place, then the priests recite Matins and Lauds of the martyrs (*de Communi*) with the rite of a double. This Office is additional, and cannot take the place of the regular Office. Whether it is of grave obligation for the priests attached to the church which is to be consecrated, is not explicitly stated in the rubrics, but from general principles governing the sacred liturgy it seems necessary to conclude that the obligation is grave, for it is a notable part of the consecration ceremonies.

TIME OF CELEBRATION OF MARRIAGE

Question: Please explain Canon 1108 of the Code. It says: (1) marriage may be contracted at any time of the year; (2) the solemn blessing only is forbidden in Advent and Lent; (3) the bishop may permit marriages in these seasons. If No. 1 is right, why No. 3? If, however, the bishop's permission is required for private marriage during Advent and Lent, why does the Code say under No. 1 that marriage may be contracted at any time? I learned that "solemn" marriages were forbidden in Advent and Lent, but not private marriages.

PAROCHUS.

Answer: Canon 1108 is clear and logical. It says in the first place that marriage as such (i. e., without the solemn nuptial blessing) may be contracted at any time of the year. Then it states the seasons during which the solemn nuptial blessing may not be given, and finally the Code permits the bishop to allow the solemn nuptial blessing also during the closed seasons. Our correspondent's information that the simple marriage contract could be concluded at any time of the year, and that only the solemnization or nuptial blessing was forbidden during the seasons of Advent and Lent, is thus correct. This was the law before the Code, and it is the law ex-

explicitly stated in the Code. Nevertheless, there were dioceses which did not permit at all the contraction of marriage during Advent and Lent, and possibly these laws were justified before the promulgation of the Code, because the Council of Trent (Sessio XXIV, cap. 1, *De reformatione matrimonii*) said that, if there were any laudable customs in reference to marriage in some provinces, the Council did not intend to abolish them. Here in the United States we cannot very appropriately speak of custom forbidding the celebration of marriage during Advent or Lent, but rather of diocesan laws going beyond the prohibitions of the common law. These prohibitions were *præter jus*, and were, it seems, quite generally recognized as within the competency of the bishop.

Since the Code positively allows the contracting of marriage without the nuptial blessing at any time of the year, the authorities inferior to the Holy See cannot deprive the faithful of a right given to them by the Supreme Authority, for otherwise the inferior authority would raise itself above the Supreme Authority. However, as far as we know, the Code is not as yet fully introduced into the life and discipline of the Church, and, not until an entirely new generation has been raised under the teaching of the Code, can we expect a fairly universal extension of the Code discipline throughout the Church.

WHEN CAN THE "SANATIO IN RADICE" BE GRANTED?

Question: I received the assurance that a *sanatio in radice* could be given in a stated case. This assurance was obtained from the best authorities both in our country and from sources in foreign countries. Then I forwarded my application for a *sanatio* to the diocesan chancery office and repeatedly received the following answer: "I have been instructed to state that it will be impossible to get a *sanatio in radice* in his case since his wife refuses to make the promises for the child or children to be brought up in the Catholic faith."

I am informed that a canonist of international reputation holds that it is the duty of the pastor to follow up the case. Is this opinion correct, or can I rest satisfied, shirking further responsibility after my application for a *sanatio* has been denied?

PASTOR.

Answer: The copy of the bishops' faculties which we have seen (and, as far as we know, all bishops of the United States receive the same form of faculties) provides explicitly for cases of the kind mentioned by our correspondent. The bishop is empowered to grant the *sanatio in radice* in cases in which the non-Catholic can-

not be informed of the invalidity of his marriage without danger of great harm or inconvenience to the Catholic party, and also in cases in which the non-Catholic refuses to appear before the priest and witnesses to renew the marriage consent, or cannot be induced to make the promises prescribed in marriages between Catholics and non-Catholics. The Catholic party is to be reminded of the grave obligation to do all in his or her power to raise the children as Catholics and to work prudently for the conversion of the non-Catholic party. In fact, it is in these cases where the *sanatio in radice* is most frequently needed to save the soul of the penitent Catholic, for, when the non-Catholic is willing to make the promises, it is not difficult to get him or her to renew the consent in the regular manner after a dispensation from the impediment of mixed religion or disparity of cult has been obtained.

Whether a pastor is obliged to take further steps when his application for a *sanatio in radice* is refused, is rather difficult to answer apodictically. It seems to us that the pastor has indeed fulfilled his obligation of justice arising from his pastoral office, and it henceforth devolves on the bishop, the pastor of pastors in the diocese. The obligation of charity, however, does not end with the refusal of the request for the *sanatio in radice*, as far as we can see. If the Catholic party was in good faith concerning the validity of the marriage, his soul would not be in so serious a plight; but, once he knows that his marriage is nothing but concubinage in the eyes of the Church, his soul is indeed in a sad state. The pastor should, therefore, not rest the case, but apply to the Apostolic Delegate at Washington, who has the same faculties as the bishops in the matter of the *sanatio in radice* of marriages of Catholics and non-Catholics contracted outside the Church.

SILVER OR GOLDEN JUBILEE OF WEDDING

Question: On the occasion of a golden wedding anniversary the couple wish to celebrate the event with a Mass of thanksgiving and renew the marriage promises. Is it permitted to use the words of the Roman Ritual, or must a change be made so as to make clear to the congregation that there is merely a renewal of the promises? When the event happens to fall on a day when a Votive Mass is allowed, would it be within the law to say the Mass "Pro Sponsis," omitting of course the nuptial blessing? SUBSCRIBER.

Answer: Wapelhorst (ed. 1925, n. 404) describes the rite of a

silver (25th anniversary) or a golden wedding (50th anniversary) as follows: The married parties come to the altar, the pastor vested in surplice and white stole or in the Mass vestments (taking off the maniple); the pastor gives an address appropriate to the occasion; he may then say the Litany of All Saints with the first three prayers, make them renew the promise, and finally give them the blessing "*Benedictio Dei omnipotentis, etc.*," making the sign of the cross over them with the right hand. Neither Wapelhorst nor the other liturgists whom we have consulted state in what form the marriage promises are to be renewed. As the ceremony is understood to be merely a renewal of the marriage vows, it seems unobjectionable to use the form of the Roman Ritual, just as in the renewal of the religious vows the same formula is usually employed as in the first profession of the vows. The Mass should be either of the Office of the Day or, if the rubrics permit, a Votive Mass of the Blessed Virgin. The Mass "*Pro sponso et sponsa*" cannot be employed on this occasion. On this point there is no dispute among rubricists. After the Mass, the *Te Deum* may be chanted with the versicle and prayer "*pro gratiarum actione.*"

FROM WHAT DIOCESE ARE MARRIAGE DISPENSATIONS TO BE OBTAINED IN MIXED MARRIAGES?

Question: A young Catholic man from the diocese of X is coming to my diocese to marry a non-Catholic girl residing in my parish. I told the young lady to remind her intended husband to procure the necessary testimonials, baptismal certificate, testimony of *status liber*, and dispensation from mixed religion from the bishop of diocese X. The man soon afterwards wrote that his pastor in diocese X had told him that I had to procure the dispensation from the bishop of my diocese since the parties were to be married in my diocese. Who is right?

READER.

Answer: In impediments which affect both parties equally (e. g., consanguinity, affinity), it suffices that one of the parties is a subject of the bishop who grants the dispensation. One becomes a subject of the bishop by domicile or quasi-domicile. Persons who have nowhere a domicile or quasi-domicile, become subject to the bishop in whose diocese they actually stay, and the dispensation is given to them at that time. If one of the parties is a non-Catholic, the dispensation can be given only by the bishop of the Catholic party. With unbaptized persons it is evident since they are not

under the jurisdiction of the Church—and with baptized non-Catholics it is equally certain—that the bishop cannot use his faculties of dispensation directly in favor of them, for they are by reason of schism or heresy separated from the external union and communication of the Church; and the Holy See, though firmly maintaining that they are subject to the ecclesiastical authority instituted by Christ by reason of the baptism they have received, refuses to deal with them with reference to any favors and dispensations, unless they have first declared themselves willing to return to union with the Church, have asked for and obtained absolution from heresy or schism, and been readmitted to communication with the faithful (cfr. Putzer, “*Commentarium in Facultates Apostolicas*,” n. 46; Wernz-Vidal, “*Jus Matrimoniale*,” n. 423).

When two non-Catholics (of whom one at least is baptized) have been married, and later on obtained a divorce, and when one of the parties desires to marry a Catholic (the first marriage having been apparently invalid in the eyes of the Church), the local Ordinary of the place where the marriage was contracted or of the place where the baptized non-Catholic has a domicile or quasi-domicile, may examine the marriage case, for here there is no question of a favor strictly so called, but rather of an investigation and pronouncement on the state of the parties.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Annulment or Dissolution of Marriage Between Catholics

By J. F. NEWCOMB, P.A., J.C.D.

With her parents' consent Anna, fifteen years of age, marries John before her parish-priest, but refuses to consummate the marriage on the plea that she does not love John, and married him only through fear inspired by her father's constant threats to send her to a reform school for trivial offenses. After a week spent with John, she runs away, but is apprehended by her father, who has her committed to a house of detention. After a year at the home, Anna makes a sworn deposition to the effect that she married John precipitately through fear, when she was too young to marry, that the marriage was never consummated, and that she will never return to her husband, since she has only the liveliest distaste for him. John and her parents agree on the marriage's civil annulment (which is a comparatively easy matter), and hope to have it annulled ecclesiastically. John's pastor wishes to know: (1) *whether* and (2) *how* he should go about having this marriage declared void.

(1) The probability is that the marriage of John and Anna is invalid, not on account of age but on account of fear, and that the proper ecclesiastical court can and will pronounce it null and void. Therefore, the parish priest, at the instance of either or both of the parties (Canon 1971), should present the facts to the competent judge and ask that a process be instituted.

(2) Since, according to Canons 1962, 1963 and 1964, matrimonial cases—except those of sovereigns and their lawful offspring (reserved to the Holy See), those concerning the Pauline Privilege (reserved to the Holy Office), and those having to do with dissolution because of non-consummation (reserved to the Sacred Congregation of the Sacraments)—are within the competence of the judge of the respective place of the contract, or of the domicile or quasi-domicile of the defendant, or of the domicile or quasi-domicile of the Catholic, if one of the parties be non-Catholic, the case in all its bearings should be submitted to the Ordinary, designated in Canon 198.

The Ordinary will institute the process and will declare in favor of the nullity of the marriage, on account of the unjust intimidation of Anna, if the evidence shows that fear affected the girl's consent, or unless he concludes that the case had better be referred to the Sacred Congregation of the Sacraments in the likelihood that it will grant the *dispensatio super matrimonio rato et non consummato*.

To obtain this dispensation, the process must prove (1) the non-consummation, (2) the existence of causes. The Sacred Congregation of the Sacraments is exclusively the competent court of this dispensation, and no Ordinary may start the process without special delegation, which may be either habitual or for single cases. Usually, when a case of this kind is transmitted to the Sacred Congregation by an Ordinary, the transmitter is empowered to institute the process in which he will act according to Canons 1960-1982. The findings of the Ordinary's court are sent to the Sacred Congregation, which will either pronounce on the case, or, if it sees fit, submit the whole matter to the Rota. If the non-consummation be proved, and just cause (age, hatred, ignorance of marriage obligations, civil annulment, etc.) be found, Rome will dispense, and, unless explicitly prohibited, the parties may enter licitly into new nuptials.

In the case of the marriage between Anna and John (excluding further discussion of the *dispensatio super matrimonio rato et non consummato*), there is no possibility of a sentence of annulment because of age as a diriment impediment, but the process may show that age induced another factor, such as a substantial defect of mind or body (impotence or ignorance, for example), which might invalidate the marriage on another count. According to Canon 1067, § 1, a man can marry validly after the completion of his sixteenth year (that is, the moment he is seventeen years old), and a woman after her fourteenth year has been completed (that is, the moment she is fifteen years of age). If through some oversight Anna was married before she had completed the last second of her fourteenth year, and no dispensation covering age had been obtained, the invalidity of the marriage would be manifest; but there is no evidence of error, for the girl's age is given as fifteen, the parents consent to the marriage, and the parish-priest witnesses the ceremony. The parish-priest would hardly have agreed to perform the

ceremony without proof of the girl's canonical age, evidenced either by a baptismal certificate or the sworn statement of the parents.

Canon 1087 reads: "Any marriage that is entered into because of violence or because of fear that is grave, from without, and unjustly caused, and to free oneself from which one is compelled to choose matrimony, is invalid. No other kind of fear, although it was the cause of the contract, entails the nullity of the marriage." Therefore, that fear may certainly invalidate marriage four conditions are required: (1) it must be either absolutely or relatively grave; (2) it must be caused by an external agent; (3) it must be caused unjustly; and (4) it offers but one avenue of escape, marriage.

It is evident that Anna's fear is caused by an external agent (her father), and, although it may be reverential, it is evident that her fear may be and is at least relatively grave. Chelodi (*Ius Matrimoniale*, 118) says: "*In foro externo* reverential fear is presumed to be slight; nevertheless, especially in the case of girls, from the circumstances it easily becomes grave." He then proceeds to cite many recent decisions of the Rota in favor of the nullity of marriage of girls hurried into the contract by grave reverential fear. That Anna's fear was well-founded, is shown by the event, when her father made good his threats to deprive her of her liberty.

Furthermore, Anna's fear may easily be proved to have been unjustly caused. Her father had authority and right to threaten merited punishment, but only a fanatic would constantly, or even frequently, threaten his daughter with loss of liberty in punishment for offences, which are trivial to the rest of the world, although serious to him. Therefore, if, for no other reason, Anna's fear was *iniuste incussum* because of the inequality existing between the offence given and the penalty threatened. Finally, the only escape from the threat and the fulfilment of threat was withdrawal from her father's authority, which she could and did effect by marriage.

To commentators Canon 1087 seems to decide one old controversy, while leaving another unsettled. Must the marriage that is the alternative to the evil threatened be determinate or just the state of marriage? Must the fear be direct—that is, purposely inspired to exact consent to marriage? Most canonists now agree that "*eligere cogatur matrimonium*" signifies "*matrimonium in genere*"—that is,

a determinate marriage in one case, any marriage at all or the married state in another. As to the directness of the fear, Vlaming (II., 539) agrees with de Smet, Noldin, and Génicot-Salsman in the affirmative, while Chelodi sounds a vigorous negative (n. 119), in which he is rather faintly echoed by Cappello (606, 4).

Anna, it is clear, chose the married state to escape the reform school, but there is no evidence that fear was inspired expressly to extort consent to marriage, either determinate or in general. If her father had expressly given her the choice of marriage or the reform school, fear would have affected her consent, and the marriage would be invalid; if her father merely threatened her with the reform school constantly, to make her amend what he considered a loose life and never mentioned marriage, her terror nevertheless made her choose the one way out of her father's authority (marriage), and such terror might have affected her consent to the point of nullifying the contract. After all, the intention that counts is that of the terrorized, not that of the terrorizer. "The intention of the one who fears matters, not the intention of the one causing the fear; and marriage is considered forced and therefore null, whenever it has been chosen under stress of grave fear as a remedy against a greater evil, even though the one that caused the fear did not even think of matrimonial consent" (Chelodi, 119). However, an Ordinary who followed the view of Vlaming and the other authorities mentioned would hardly care to pronounce on the nullity of Anna's marriage, but would prefer to submit the case to the Sacred Congregation of the Sacraments for the obtaining of the "*dispensatio super matrimonio rato et non consummato*. This is certainly the safer course.

ROMAN DOCUMENTS FOR THE MONTH

THREE NEW PRELATURES *Nullius* ESTABLISHED IN BRAZIL

The happy progress of the Catholic missions in Brazil is shown by the fact that the December issue of the *Acta Apostolica Sedis* publishes three documents by which three new Prelatures *nullius* are established in the vast country of Brazil in South America. Several sections of the Diocese of Manaus are cut off and created a Prelature *nullius*, with residence in the town of Labrea. The second Prelature is made of portions of the Dioceses of Manaus and of St. Aloysius do Caceres, with residence in the town of Porto Velho; the third Prelature is the district which constituted the Prefecture Apostolic of Rio Negro, with residence in the town of Rio Negro. The Prelates *nullius* are to be consecrated bishops (Apostolic Constitutions, May 1, 1925; *Acta Ap. Sedis*, XVII, 561-569).

VARIOUS DECLARATIONS OF THE COMMITTEE FOR THE AUTHENTIC INTERPRETATION OF THE CODE

(1) *Reckoning of Time* (Canon 33, § 1).

May the so-called zone-time be followed in all parts of the world?

Answer: Yes, provided it is legal time.

(2) *Precedence among Suffragan Bishops* (Canon 106, § 3).

In accordance with Canon 106, § 3, is the precedence among suffragan bishops in provincial councils and other gatherings of the bishops of an ecclesiastical province to be determined from the day on which their elevation to the episcopacy was announced, or from the day on which they were appointed to the suffragan see?

Answer: From the day on which their elevation was announced.

(3) *Conferring of Benefices* (Canon 403).

In the conferring of benefices and canonries in collegiate churches, is the Chapter, which is according to Canon 403 to be consulted, the Cathedral or the Collegiate Chapter? *Answer:* The Collegiate Chapter is to be consulted.

(4) *Precedence of Vicars-Forane* (Canon 450, § 2).

If the vicar-forane is at the same time a canon of a Collegiate

Chapter located in his district, does he enjoy, in accordance with Canon 450, § 2, precedence over all other canons in choir and in the capitular acts of the Chapter? *Answer:* No, he does not have such precedence.

(5) *Sacred Processions* (Canon 462, § 7).

In accordance with Canon 462, § 7, and the decision of November 12, 1922, does the right of the pastor to conduct a public procession outside the church extend also to processions of religious, though exempt, outside their churches and cloister? *Answer:* Yes, but the precepts of Canons 1291, § 2, and 1293 remain unchanged.

(6) *Admission of Orientals to the Novitiate* (Canon 542, § 2).

May those Orientals who, while retaining their own Rite, are prepared to establish religious houses and provinces of the Oriental Rite, be admitted to the novitiate in religious organizations of the Latin Rite, without the permission spoken of in Canon 542, § 2?

Answer: Yes, they may be admitted without the permission of the Sacred Congregation of Oriental Rites.

(7) *Reservation of Cases* (Canon 900).

Does "any reservation" spoken of in Canon 900 refer to the reservation of sins only, or also to reservations reserved for reason of a censure? *Answer:* It refers to reservation of sins only.

Does Canon 900 treat of reservations of cases by the Ordinary only, or also of those by the Holy See? *Answer:* To both, by the Ordinary and by the Holy See.

(8) *Form of the Celebration of Marriage* (Canon 1098).

According to Canon 1098, does the fact of the absence of the pastor suffice to permit the licit and valid contraction of marriage before witnesses only, or must a moral certainty be obtained either from public knowledge (notoriety of fact) or investigation that the pastor cannot be had or approached by the parties without grave inconvenience for one month? *Answer:* The fact that the absence is to last one month, or that the great difficulty of reaching him shall continue for a month, must be ascertained from notoriety of the fact or by inquiry.

(9) *Mass in Mixed Marriages* (Canon 1102, § 2).

Does Canon 1102, § 2, forbid in mixed marriages, not only the Mass "Pro sponso et sponsa," but also any other (even a private)

Mass? *Answer:* Yes, any Mass is forbidden, if the Mass from the circumstances of the case can be considered as a completion of the marriage ceremony.

(10) *Ecclesiastical Burial* (Canon 1240, § 1, n. 5).

In virtue of Canon 1240, § 1, n. 5, are persons who have ordered their body to be cremated, and have persisted in this desire until death, deprived of the right to ecclesiastical burial, even though their will is not executed for the reason stated in Canon 1203, § 2?

Answer: Yes, they cannot get ecclesiastical burial (November 10, 1925; *Acta Ap. Sedis*, XVII, 582).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of April

EASTER SUNDAY

The Resurrection of Our Lord

By FRANCIS BLACKWELL, O.S.B.

"If Christ be not risen from the dead, then is our preaching vain, and your faith also is vain" (I Cor., xv. 14).

SYNOPSIS: I. The Resurrection is the foundation of our (1) Faith; (2) Hope; (3) Charity.

II. Did Christ rise from the dead? The proof that Christ rose from the dead adapted from St. Thomas Aquinas (III, Q. 55, art. 6).

A. Evidences for the Resurrection by way of testimony.

B. Evidences by way of proof that the Resurrection was true.

C. Evidences by way of proof that the Resurrection was glorious.

Of these Evidences St. Thomas himself remarks that "each separate argument would not suffice of itself for showing perfectly Christ's Resurrection, yet all taken collectively establish it completely."

III. To the Evidences enumerated by Aquinas may be added the argument given by St. Paul as to witnesses who saw the Risen Christ (I Cor., xv. 3-8).

Conclusion: Although we cannot see in the flesh that Redeemer on whose Resurrection our Faith, Hope and Charity are based, yet Our Lord has said: "Blessed are they that have not seen, and have believed" (John, xx. 29).

My dear brethren, a Catholic, asked by an unbeliever how he believed in the doctrine of the Blessed Trinity, would reply that he held that doctrine, not because he understood it or could explain it, but by divine faith—that is, because God, the infallible Truth, had revealed it. And, if the unbeliever then inquired how the Catholic knew that God had revealed the doctrine of the Blessed Trinity, he would answer that he knew that God had revealed the doctrine of the Blessed Trinity, because that doctrine was taught by Jesus Christ, who was both man and God. But if, unsatisfied,

the unbeliever demanded proof that Jesus Christ was God, the Catholic would cite the Resurrection as the chief witness for the fact.

St. Paul would have us realize, brethren, the importance of the Resurrection. For, if Christ be not risen from the dead, He was not God, the teaching of the Catholic Church about Him is futile, and the faith of Catholics in Him is worse than useless.

Not only is Christ's Resurrection the ground of our Faith, but also of our Hope. His Resurrection is to us the pledge and earnest of our own. "If in this life only," declares St. Paul, "we have hope in Christ, we are of all men most miserable." That is to say, if Christ's example and teaching were intended to sustain and comfort us in this world only and there were no hereafter, wretched indeed should we be. "But now," insists the Apostle, "Christ is risen from the dead, the first fruits of them that sleep." He who promised us eternal life, has, by raising Himself from the dead, proved Himself God, whose promises come true.

No greater proof of His love for man could Christ have shown than by dying for him upon the Cross. Yet, had that love been merely transitory, human—had Christ died and that been all—man might for a time have revered His memory, but, were Christ now no living Person to receive his love, man would long ago have ceased to love Him, and even His memory would have sunk into oblivion. But, by His Resurrection, Christ has shown His love to be no passing thing; He has proved Himself to be God, who is Love Eternal. To Christ, then, can the Christian give in return the undivided and unchanging devotion of his heart, knowing he does so not in vain, that love is responded to by Love.

So that, if our Faith, Hope and Charity all depend upon the truth of Christ's Resurrection from the dead, are we not driven to ask ourselves: "Did He really, by His Divine power, raise Himself up again?"

No one has better presented the proof of Our Lord's Resurrection than has St. Thomas Aquinas, whose teaching on the subject I shall now adapt to the purposes of my sermon. The Saint divides his treatment of this matter into three parts. First he gives the evidences for the Resurrection by way of testimony; then the evidences by way of proof that the Resurrection was true; and after

that the evidences that the Resurrection was glorious. I shall take each of these groups of evidence in turn, and put it before you as clearly as I can in the time allowed me.

EVIDENCES BY WAY OF TESTIMONY

Our Divine Saviour manifested His Resurrection, dear brethren, by a double testimony. One was the testimony of the Angels who announced the Resurrection to the women. In the Holy Gospel according to St. Matthew (xxviii. 6), the Angel makes known to the women that Jesus "is risen, as He said." In St. Mark (xvi. 6), he declares that Jesus "is risen, He is not here"; in St. Luke (xxiv. 6) that "He is not here, but is risen."

The other testimony was that of the Sacred Scriptures which Our Lord set before the two disciples whom He fell in with on the way to Emmaus. "Ought not," said Our Saviour, "Christ to have suffered these things, and so to enter into His glory?" And, beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that we know concerning Him (Luke, xxiv. 26-27). It remains to be shown in what Christ's Resurrection was a true resurrection, and how by it He "entered into His glory."

EVIDENCES BY WAY OF PROOF THAT THE RESURRECTION WAS TRUE

When the two disciples had returned to Jerusalem and had found the eleven gathered together, and were telling them of what had befallen them on the way, suddenly Jesus stood in the midst of them. A moment later, to convince them that what they saw before their eyes was His own real body, He said: "See My hands and My feet, that it is I Myself." Then that they might not doubt of the substantial, corporeal nature of that body: "Handle," He said, "and see: for a spirit hath not flesh and bones, as you see Me to have." And once again, to impress upon them that He was there indeed with His wounded human body, He drew their attention to His hands and feet. And "while they yet believed not, and wondered for joy, He said: 'Have you here anything to eat?' And they offered Him a piece of a broiled fish and a honeycomb. And

when He had eaten before them, taking the remains, He gave to them."

In eating before them, He showed that He was no mere phantom, but had nutritive life. In saluting His disciples and conversing with them, He showed that He had sensitive life—that He both saw and heard. And, by discoursing with His two disciples on the Scriptures, He showed that He had the use of reason, had intellectual life. By this threefold life, nutritive, sensitive and intellectual, He proved that His soul was reunited with His body, that He had risen from the dead.

Over and above showing His disciples that He had the human nature, Jesus proved, by working the miracle of the draught of fishes and even by ascending into heaven while His disciples were beholding Him, that He had the Divine nature also.

EVIDENCES BY WAY OF PROOF THAT THE RESURRECTION WAS GLORIOUS

But in what sense, brethren, did this Resurrection, testified to by the angels, fulfilling the Scriptures, show that Christ had entered into His glory?

My brethren, can any but a glorified body pass through closed doors? Yet St. John (xx. 19) tells us expressly that the doors were shut when Jesus suddenly stood in the midst of His disciples. And St. Luke relates that, whilst Jesus was at table with the two disciples at Emmaus, "He took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight" (xxiv. 30-31). What body, unless in a glorified condition, could suddenly vanish?

These, then, are the proofs, collected together by St. Thomas Aquinas and made use of by me, to show that Christ rose from the dead. The great theologian owns that each argument taken singly, "would not suffice for showing perfectly Christ's Resurrection"; but declares that, taken together, "they establish it completely."

If, to the facts quoted by St. Thomas from the Gospel and built up by him into so powerful an argument, we add the reference of St. Paul to the large number of persons living in his own day who claimed to have actually seen the Risen Christ, the argument for our Lord's Resurrection becomes even more powerful. For "He

was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom," says St. Paul, "many remain until this present, and some are fallen asleep. After that was He seen by James, then by all the Apostles; and last of all He was seen also by me" (I. Cor., xv. 3-8).

Dear brethren, although we cannot now see in the flesh that Redeemer on whose Resurrection our Faith, Hope and Charity depend, yet our Lord has said: "Blessed are they that have not seen and have believed" (John, xx. 29). We may not see in His hands the print of the nails, and put our finger into the place of the nails, and put our hand into His side, as Thomas did; but we can raise our hearts to our risen Saviour with the same cry of the soul: "My Lord and my God!"

LOW SUNDAY

Rebirth in Christ

By WILFRID MUSGRAVE

"Whatsoever is born of God, overcometh the world" (I John, v. 4).

SYNOPSIS: I. *Easter, like Spring, is a season of rebirth.*

II. *During Lent, the catechumens were prepared for their rebirth in Baptism.*

III. *Through faith, we too may share in Christ's Resurrection.*

IV. *Let us pray for an increase of faith.*

The opening words of today's Epistle: "Whatsoever is born of God overcometh the world," is a reminder to us that Easter is essentially a season of newness of birth. While we see around us signs of spring, when the world of nature after its long winter sleep again gives signs of life, the Church would have us remember that the holy season of Easter is the great feast when many are born again of water and the Holy Ghost. And, if we followed closely the Liturgy of Lent, we must have noticed that the Church has chosen repeatedly the pardon of sinners and the miracles of the raising of the dead to life as the special subjects of the instruction in the Lessons and Gospels. Not only do we read the account of the raising from the dead of Lazarus and the widow's son at Naim, but the Church has brought to our notice also the raising of the

widow's son by Elias and his disciple Eliseus. The reason for this is that Lent was the season of preparation for Baptism. The catechumens—those who had expressed the desire to become Christians—were then instructed and prepared for Baptism, and, as a means for their more worthy reception of the great Sacrament, emphasis was laid on the spiritual effects that were to follow. Their sins would be pardoned, grace would flow into their souls, and, with the indwelling of the Holy Ghost, a newness of life—that is, supernatural life—would be given to them. Just as Jesus raised up the dead to life, so would they be raised up.

DURING LENT, THE CATECHUMENS WERE PREPARED FOR REBIRTH IN BAPTISM

The season of Lent, therefore, was one of great expectation on the part of the catechumens. Their preparation culminated on Holy Saturday in the Blessing of the Font by the Bishop, and then the solemn administration of the Sacraments of Baptism and Confirmation. When the Bishop baptized them, he immersed them three times in the newly blessed waters of the font, and afterwards, having solemnly anointed them with the holy Chrism and thus giving them a share in the very priesthood of Christ ("You are a chosen generation, a kingly priesthood, a holy nation," I Peter, ii. 9), he gave them the white garment which they were to wear till the following Saturday, saying: "Receive this white garment, and see thou carry it without stain before the judgment seat of Christ, that thou mayest obtain eternal life." The threefold immersion was symbolical of death, to be followed by a Resurrection and a new life, as St. Paul tells us: "Know you not that all we who are baptized in Christ Jesus are baptized in His death? For we are buried together with Him by baptism into death; that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Rom., vi. 3-4). And this is followed by the further exhortation: "If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things which are upon the earth" (Col., iii. 1-2).

THROUGH FAITH WE TOO MAY SHARE IN CHRIST'S RESURRECTION

It is with these thoughts then of the newly admitted members of Christ's Church that we understand the opening words of the Introit of today's Mass: "As new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation" (I Peter, ii. 2). This is the reason why, with this new birth, we are able to share in the victory of Christ which the Church is so joyously celebrating. For Christ by His death and resurrection overcame sin and the devil and death. Till Christ died, death had reigned supreme, but now the terrors of death have been taken away.

True it is that death still has sway. There is the rider mentioned by St. John in the Apocalypse (vi. 8): "Behold a pale horse, and he that sat upon him, his name was Death." This rider pursues each one of us relentlessly; we may escape for a time, but sooner or later he overtakes us, and lays his icy hand upon us. But now we have the glorious example of our Saviour to give us strength and courage to face that awful moment. Christ has died, leaving us an example that, as He died and rose again, so we too, if we die with Him, shall rise again with Him. This is the reason why St. Paul lifts his voice in joyous exultation: "O death, where is thy victory? O death, where is thy sting? . . . Thanks be to God, who hath given us the victory through our Lord Jesus Christ" (I Cor., xv. 55, 57).

Every one born of God is expected to have a share in this victory. A struggle between ourselves and the world is implied by the words of St. John: "Whatsoever is born of God overcometh the world." We have to resist the temptations and the pleasures and attractions of the world. "Be wise and seek the things that are above," and remember that it does not "profit anyone to gain the whole world, if he suffers the loss of his soul." We must follow in Christ's footsteps. He overcame the world. "My kingdom," said He, "is not of this world," and we His followers must understand that our "citizenship is in heaven," and that here "we have no abiding city."

That we may gain the victory we must have faith. "This is the victory which overcometh the world—our faith." Faith is that gift

of God which enables us to believe without doubting whatever God has revealed. It is the gift given in Baptism, which enables us to accept the whole of God's revelation. Sometimes we wonder why non-Catholics, who accept much of the Church's teaching, do not accept it all and join the Catholic Church. The reason is that they have not yet been enlightened—they have not received the gift of faith. Many of those who have become members of the Catholic Church, afterwards express their amazement that they could have been so blind as to their position.

It was faith which was praised so highly by our Lord during His life. The Centurion, whose servant was sick, was praised: "I have not found such great faith in Israel." The Syro-Phœnician woman seeking a cure for her daughter obtained it, after Jesus had exclaimed: "O woman, great is thy faith." Mary Magdalen was granted a spiritual cure and dismissed in peace with the words: "Thy faith hath made thee whole"; while the penitent thief, making his wonderful profession of faith in his dying Saviour, was rewarded with the promise: "This day thou shalt be with Me in paradise."

LET US PRAY FOR AN INCREASE OF FAITH

After Our Lord's Resurrection the disciples were rebuked by Our Lord because of their "unwillingness to believe them who had seen Him after He was risen again" (Mark, xvi. 14). And Jesus reproaches the two disciples with whom He walked on their way to Emmaus: "O foolish and slow of heart to believe" (Luke, xxiv. 25). In the Gospel appointed to be read today we have Our Lord granting the request of Thomas in order to convince him of the truth of His Resurrection. Thomas had said: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hands into His side, I will not believe." On that first Low Sunday evening Jesus appeared to the Apostles, and thus speaks to Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side, and be not faithless but believing." Thomas is compelled to admit that Jesus is truly risen and answers him: "My Lord and my God!" Jesus said to him: "Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen and have believed."

This priceless gift of faith should ever be jealously guarded by us. It is the gift which enables us to understand what God wants us to do. We accept His message made manifest to us through the Church, and we do so because we believe that God has revealed it to His Church. A strong living faith—that faith by which “the just man lives”—will give us the reason for striving to carry out God’s commands. It is this which will enable us to share in our Saviour’s victory. Let us remember the great praise given by Christ to those that have faith, and in all humility and earnestness let us utter the prayer of the Apostles: “Lord, increase our faith.”

SECOND SUNDAY AFTER EASTER

The Dangers of Straying from the Good Shepherd

By D. J. MACDONALD, PH.D.

“I am the Good Shepherd, and I know mine, and mine know Me” (John, x. 14).

SYNOPSIS: *Introduction: Christ is a loving and beneficent Shepherd. Men who stray away from the Good Shepherd are as helpless as sheep in the presence of wolves.*

- I. Some are lured away from the Good Shepherd by the better grazing of material prosperity in alien fields.*
 - II. Others are lured away by the prospect of more copious streams of knowledge.*
 - III. Still others are lured by the more inviting shade-trees and resting-places of pleasure.*
- Conclusion: There is no safety for the sheep except near the Good Shepherd.*

Again and again the figure of the shepherd and his flock is used in Scripture to indicate the relations that exist between God and man. Even in the Old Testament the Prophet Ezechiel says (xxxiv. 23): “And I will set up one shepherd over them, and he shall feed them.” More than once Christ refers to Himself as our Shepherd. Moreover, He is not a hireling shepherd, one hired to care for us. He is a shepherd who owns us, for He calls us His own. “I know mine and mine know Me.”

And what a loving, beneficent owner He is! He became one of ourselves, assumed our human nature, to help us all the more easily. He lived amongst us to teach us and guide us. If one of us wan-

ders away, He leaves the ninety-nine, goes even afar after the strayed one, and, when He has found it, carries it home on His shoulders and calls His friends to rejoice because He has found the sheep that was lost. So great is His love for His flock that He even lays down His life for them. Christ is no absentee owner; He remains with us day and night, calling, welcoming and assisting all who come to visit Him in the Blessed Sacrament of the Altar.

The parable of today's Gospel indicates to us the helplessness of man. One cannot imagine anything more helpless than a sheep. We are just about as helpless as sheep when we stray away from Christ. The helplessness of a sheep in the presence of a wolf indicates the helplessness of man separated from the true Shepherd. And still there are so many who, in their pride of intellect, think that they can wander away with impunity from Christ's sheepfold, and be safe without the guidance of the true Shepherd. The farther we wander away from Christ, the greater the danger of being lost irretrievably. There may be some hope for those who make short excursions into forbidden fields, but for those who have cut themselves off entirely from the true Shepherd, there is little hope. The more society breaks away from the guidance of Christ, the greater will be the ruin that will inevitably ensue. The evil effects of the drift away from Christ into materialism, higher criticism and scepticism, are evident everywhere.

There are so many enemies lying in wait for us outside of the true sheepfold that we can be sure of safety only by staying close to our true Shepherd. Other faraway pastures may look green and enticing, but death and destruction lie in wait there for those who wander into them. It may appear to us that there are other sheep there, but they are wolves in the clothing of sheep. They may appear to be feeding sumptuously in these foreign pastures, but woe to us if we are decoyed thither! One day we shall awake to the true nature of these surroundings, and, when the robber death will come, the hireling shepherds that we have substituted for Christ will be powerless to save us. The only safe sheepfold for us is that of our true, all-powerful Shepherd Christ, and that sheepfold is the Catholic Church.

Unfortunately, many are enticed from this sheepfold into foreign

fields: some because the grazing of material prosperity looks better there, others because the streams of knowledge appear more copious and clearer, and still others because the foreign rest-places and shade-trees look more satisfying and refreshing.

RICHES LURE MANY AWAY FROM CHRIST

Alien green banks in the form of greenbacks lure many away from Christ. The almighty dollar is their God. The acquisition of wealth and of power is their sole ambition. If worldly success can be attained better by disregarding the guidance of Christ, then they disregard it. They have little or no regard for the rights of others. The highest price that they can get for their goods, and the lowest wage that they can force the workers to take, are to them fair prices and fair wages. They have no time or money for spiritual work, and live as if this life were the only life. Some engage even in abominable practices to limit the size of their families in order to ensure more wealth and comfort to themselves and the one or two children that they bring into the world. At the end they will find that the robber death will leave them poor and miserable. "He that trusteth in his riches shall fall" (Prov., xi. 28). It is much better to be guided by the teachings of the Shepherd Christ, and store up for ourselves riches which "neither the rust nor moth doth consume."

SECULAR EDUCATION LURES OTHERS

Others are enticed from the true sheepfold by the seemingly beautiful streams of knowledge that flow through alien pastures. These streams look full and clear, but they are flowing through channels saturated with poison and bring death to those who imbibe them. These streams are so deceptive as to deceive even some of the elect. Education is for complete living, and for this reason must take account, not only of life in this world, but also of life in the next. The only safe stream of knowledge for us then is that indicated to us by Christ and His Church. And the Church guides us in clear language. According to Canon 1374 of her law: "Catholic children must not attend non-Catholic, neutral or mixed schools." And Canon 1379 directs bishops to establish schools and colleges in

their dioceses, and also universities wherever the existing universities are not imbued with Catholic doctrine and sentiment.

The streams of knowledge flowing from our secular universities are anything but Catholic. The young Catholic who imbibes of them has a poor chance of escaping without being poisoned. He has no mental equipment for deciding what stream is poisonous and what not. What can an immature undergraduate without any philosophical foundation oppose to the pagan philosophy of materialism and determinism that is meted out to him? Nothing at all. He swallows whatever is dipped out to him, and is poisoned without his even knowing it until it is too late.

The streams of knowledge of our Catholic educational institutions may not seem so inviting, but they are at least safe. It is for us to make them more abundant and clearer, so that there will be no inducement to anyone to wander into alien fields to satisfy his thirst for knowledge. God's plains are not watered without man's coöperation. The reservoir is there, but the water must be piped to all parts of the sheepfold. Neither spiritual knowledge nor secular knowledge is available to the flock without effort on our part. Sacrifices, then, must be made to maintain efficient schools, to build churches, and provide good literature. Let us make our streams of knowledge rich and abundant, besides safe. If we do, then we shall not only save many who are now deserting us, but we shall also attract many a poor soul that now wanders in alien fields, anything but satisfied with the slackening of his thirst at polluted streams. /

FORBIDDEN PLEASURES LURE MANY

Some, again, are lured from the sheepfold of Christ by the prospect of more enticing resting-places and shade-trees. They are lured away by recreation and enjoyment condemned by the Good Shepherd. The desire for recreation and the joy that comes from it are not forbidden, but they must be reasonable. The tendency to play is an instinctive tendency, and must serve some useful human purpose, just as do all our instincts. We may not let, however, any of our instincts come to expression in whatever manner we please. All human activity must be reasonable and so must our recreation.

A good deal of the recreation of society today is dangerous, because it appeals to the sex instinct. Our dances, our pictures, our dramas stir up our animal natures, and separate us further and further from Christ.

In our recreations there is a tendency to fling away all restraint and to gratify every sensual and selfish tendency. And what is worse, there are those who attempt to justify this license. They rationalize, as psychologists say, this conduct. They tell us about the terrible evil effects that follow from suppressing the desires, especially the sex desires. According to them, everyone should be free to do as he desires. Even free love is made respectable through the institution of divorce. Their philosophy will have none of the old restraints or the old morality. Here surely we have wolves in the clothing of sheep. So long as immoral conduct was looked upon as being as ugly and deadly as it really is, there was some hope for society; but, when immorality is dressed up in the fine clothes of social approval and even considered necessary for life, then society is in the last stages of moral decadence.

Beware of these alien resting-places of license and freedom from restraint. The wolves in sheep's clothing may indicate that they are respectable and beneficial, but have nothing to do with them, if you want to save your souls. Be guided by your true Shepherd, Christ, speaking through the Church, not only in your economic and educational activities but also in your recreational. Be just in your dealings with others, send your children to Catholic schools, and shun immoral recreation. Remain close to Christ, listen to His voice, for it is only by doing this that we can escape our enemy, the devil, who goeth about like a roaring lion seeking whom he can devour. And even though we may not partake so abundantly of the sweets of this life as do those in alien pastures, we shall nevertheless surely be safe from our spiritual foe at the hour of death and be rewarded with eternal bliss.

THIRD SUNDAY AFTER EASTER

The Brevity of Life

By M. S. SMITH

"A little while, and you shall not see Me; and again a little while, and you shall see Me" (John, xvi. 16).

SYNOPSIS: I. We should make a practical application of today's Gospel to our own lives.

II. What Holy Scripture says regarding the shortness of life.

III. The brevity of life enhances the importance of every moment.

IV. Let us make provision for our spiritual, as well as our material future.

V. The danger of rejecting God's graces.

On hearing these words of our Saviour, the disciples were more or less troubled, and said one to another: "What is this that He saith: 'A little while'?" The application, however, that we should make of our Saviour's words is not that which was evidently made by those who heard them for the first time. We should rather draw from them a practical view of life—not only of life in general, but especially of life in so far as the individual is concerned. For, though the phrase "a little while" may be properly applied to all things worldly, it has a special significance when applied to the life of man on earth. The outstanding characteristic of man's life on earth is indeed its brevity.

The problem of time, with its correlative the origin of life, has ever been looked upon by natural philosophers as one of the most difficult presented for their solution. It has engaged their attention for thousands of years, and, while in their pride they have repeatedly declared they were on the verge of wonderful discoveries, it was always found eventually that human reason could not penetrate one inch further into that mysterious domain of infinity and creation than God had revealed. Instead of solving what they called the "riddle of life," all their researches succeeded only in demonstrating how inexplicable—how utterly beyond the range of human intelligence—that problem is. The only solution that satisfies the human reason is that given in Genesis, in which God Himself gives us a brief glimpse into His omnipotence and infinity.

WHAT HOLY SCRIPTURE SAYS REGARDING THE SHORTNESS OF LIFE

But, even though the natural philosophers have failed utterly in their attempts to explain life and time, the latter have one characteristic which it is impossible for us to ignore—namely, their brevity in so far as we ourselves are concerned. Our Saviour's phrase: "A little while, and you shall see Me," reminds us of the brief space of our sojourn on earth. And this salutary reminder is reëchoed in innumerable passages of the Old and New Testament. The holy patriarch, Job, declares (ix. 25-26): "My days have been swifter than a post. . . . They have passed by as ships carrying fruit, as the eagle flying to the prey." Not satisfied with this simile, he adds elsewhere (xx. 8): "As a dream that fleeth away, he [man] shall not be found, he shall pass as a vision of the night." To impress on the Corinthians the brevity of this life, St. Paul reminds them (I Cor., vii. 29-31): "The time is short; it remaineth that . . . they that weep be as though they wept not; and they that rejoice, as if they rejoiced not. . . . For the fashion of this world passeth away." And he bade the Hebrews remember "that we have not here a lasting city, but seek one that is to come" (Heb., xiii. 14).

THE BREVITY OF LIFE ENHANCES THE IMPORTANCE OF EVERY MOMENT

If life is so short, it behooves us to consider carefully the purpose for which we were created. That purpose is no mystery to us, for we learned it in the very first chapters of the catechism. Man was endowed with life for a very definite purpose—to acquire a knowledge of his God during his sojourn on earth, and, using this knowledge, to serve Him and love Him here, so that he might make himself worthy to serve and love God for ever and ever in heaven. That man may attain his destination, he has been endowed with an intelligent soul, and with the powers of that soul he must shape his eternity. Hence there is a very real correlation between life and time; for it is in the latter that the former is lived, and life in time shapes life in eternity. Thus, while our life, or our allotted portion of time, may be only "a little while", it is filled with tremendous possibilities. A little reflection on the awful significance of our actions in life will make us realize the importance of

every passing moment. And, as the only time we have surely at our disposal is the present moment, we may very fitly adopt in our spiritual affairs that slogan which is so popular in the commercial world: "Do it now!" For, as to the past, it belongs to us no more. Its record indeed remains: it has laid its impress on our souls, whether for evil or for good, and that impress is manifested in our habits, which, unless we reform them, presage to a certain extent our future. These habits of course can never absolutely control the will, but, the longer evil habits are practised, the harder shall we find it to eradicate them. Thus, the best time to rid ourselves of bad habits is now, before they have forged still stronger chains to enslave us.

LET US MAKE PROVISION FOR OUR SPIRITUAL, AS WELL AS OUR
MATERIAL FUTURE

So much for our past and present. But what of our future? Concerning the future we have Christ's own warning that we "know not the hour when the Son of Man shall come." To the young, for whom the future is filled with glorious vistas, this warning may not appeal. Golden enthusiasms are indeed in a sense the birthright of youth, and may prove a most valuable possession if into their brilliant texture is only woven an aspiration for the things of God. Let youth aspire as it will, so long as its aspirations are upwards. Its enthusiasms may then carry it to a higher plane than can be attained by plodding age. But let its enthusiasms also be tempered by Christ's warning that at any moment it may be called to give an account of its stewardship.

In too many cases, however, the rapidly passing years do not really induce us to reflect seriously on the flight of time and the consequent brevity of life. If we think at all of the past, it is not to consider that, so much of life being passed, we should be making serious provision for its ending. It would even seem that, the older we get, the more frantic are our material plans for a future which for us is steadily waning with every tick of the clock. It is well, indeed, that man should look to the future; but in that prospective, he should include not merely time but eternity. Let us recall the words of Christ regarding the man who complacently remarked that his barns and granaries were filled, his affairs in general were

satisfactorily arranged, and he could now possess his soul in peace: "Fool, this night they shall demand thy soul." Time was given to man, not merely that he may provide for his material needs, but also that he may prepare for eternity. There is, then, for us no more serious consideration than that which brings us to reflect on the use or abuse of time.

THE DANGER OF REJECTING GOD'S GRACES

We should then meditate seriously and frequently on the words of *Isaiah* xlix: "Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee." Commenting on these words, St. Paul says: "Behold now is the acceptable time: behold now is the day of salvation" (*II Cor.*, vi, 2). The Apostle would thus teach us that, while all times are acceptable and every day may be made a day of salvation, there are certain occasions when special graces may be gained which at other times are not likely to be granted us. In other words, at times in the life of every individual very special graces are proffered, which, if accepted, will absolutely assure that individual's salvation; but which, if neglected and especially if abused, will make it doubly hard for such to work out his or her eternal salvation. Now, if we knew exactly under what conditions those graces were to be gained, we need not have such solicitude; but, such knowledge not being ours, it is our duty and our only safe policy to strive to gain every grace. All of us have flouted so many graces in the past that we should hesitate seriously before rejecting another, lest it should be the last which the Divine Mercy may grant us.

If we avail ourselves of the graces which God grants us, we need not worry about the shortness of time. Our death-hour will then be, not an occasion to be dreaded, but rather one to be awaited with confidence and joy. And this thought will bring a peace and serenity to our lives on earth that will richly compensate us for any sacrifices or self-denial we are called on to practise in following in the footsteps of our Redeemer. Let us always keep before our minds this thought—that there is no interruption in the life of the soul, and that its life throughout all eternity will be only the logical continuation of the kind of life it led on earth.

Recent Publications

A Practical Commentary on the Code of Canon Law. By the Rev. Stanislaus Woywod, O.F.M., LL.B. Two Volumes. Price: \$14.00. (Joseph F. Wagner, Inc., New York City.)

The Reverend Stanislaus Woywod, O.F.M., LL.B., is already well known to readers of THE HOMILETIC AND PASTORAL REVIEW through his contributions on the subject of Canon Law. Still others of the reverend clergy are familiar with his earlier work, "THE NEW CANON LAW," which appeared in 1918 soon after the Code went into effect. This latter was, in the author's words, only "a paraphrased rendition of those parts of the Code which the clergy need to consult more frequently in the sacred ministry." It was thus not intended to be an exhaustive treatise, but was written, in answer to many pressing requests, to meet the immediate need for a work in English on the Code, and it unquestionably achieved its purpose. Years of study and careful preparation have enabled Father Woywod to produce a work which more adequately gives expression to his ability as a canonist, and now we are given something more substantial—a Commentary on the Canons of the Code in two volumes, each of which contains more than seven hundred pages.

In these days, when those seeking information and knowledge have seldom the time or the inclination to wade through an excess of matter and detail, the appearance of a two-volume Commentary on Canon Law is particularly opportune. By a judicious elimination of superfluous matter and of what is of little practical value, the author has been able to present within the compass of his work a treatment of the Canons that is more than ample for all the ordinary needs of our priests. In the discussion of moot questions, leading authorities on both sides are cited, and the author invariably indicates his preference—much to the satisfaction of the reader. Comparisons with the former legislation are instituted in order that the changes which have occurred may be more sharply defined, and their comprehension thus facilitated.

Especially noteworthy is the appendix at the end of Volume II. Herein are contained the various documents found in the Code, together with a summary of censures and other penalties (*latæ sententiæ*), a summary of the documents of the Roman Pontiff and the Sacred Congregations affecting the laws of the Code, summaries of the faculties of the Apostolic Delegate and of our bishops, a bibliography, an excellent alphabetical index, and finally corrections and additions. To keep the Commentary up-to-date, there will be pub-

lished, either semi-annually or annually, Supplements containing the decrees, decisions and official declarations affecting the Code.

Father Woywod's purpose was to provide us with a "practical commentary," and this he has ably accomplished. Our clergy may take a just pride in this latest English commentary on the Canons of the Code. To it belongs a place on every priest's library table, where it will inspire him to dip into its pages and thus cultivate a taste for a subject which is rapidly assuming its rightful position of importance among clerical studies. Ordinaries, members of Diocesan Curia, Superiors of religious communities and ecclesiastical students, will find in this work of Father Woywod a serviceable English commentary for the ready solution of canonical questions. Its appearance will be a source of great pleasure to the author's many friends and former pupils.

F. W.

De Ecclesia. By Hermann Dieckmann, S. J. Vol. I. *De Regno Dei. De Constitutione Ecclesiae* (xv-553). Price: \$4.50. Vol. II. *De Ecclesiae magisterio conspectus dogmaticus* (xi-308). Price: \$3.25. (B. Herder Book Co., St. Louis, Mo.)

The subject-matter of these two volumes has been treated so often and so well by different writers that ecclesiastical students might be led to doubt the necessity of yet another addition to the vast store of materials at hand for the study of fundamental theology. However, it is our opinion that Father Dieckmann's work possesses characteristics which will recommend it to the earnest attention of these students, and will prove its right to a high place in theological literature. We noted a minimum use of what may be called strictly technical terms, which so often confuse the young student and are apt to breed a distaste for a study that is of the utmost importance in his theological course. The style is simple, and the arrangement of the matter clear and logical. But what attracted our attention and held our interest above all else was the fact that ecclesiastical history was made use of to an extent not always found in similar manuals. It has long been our belief—and we think no serious student will disagree—that Apologetics and Church History should go hand in hand, the one depending upon and supplementing the other; and yet how often do we not find them segregated from each other, and considered as two absolutely separate and independent branches of the seminary curriculum. This position is here avoided by a clever interweaving of the two subjects. Two maps—one portraying the travels of the Apostles during their missionary labors and the other the principal episcopal sees which had been established before the end of the second century—are placed in the text itself, where easy and quick reference may be made to them, thus saving much time

which would otherwise be used in searching through other books for the desired information. This is but one of the many really helpful features of this work. But, when all is said and done, it must be remembered that text-books are intended primarily to serve as guides to the student, and that the real burden falls upon the shoulders of the professor whose duty it is to interpret and expand the text by a wider and deeper study of available sources. Sources for this further research are indicated at the end of every important topic which has been considered. Both professor and student will profit by the use of this treatise.

B. M. A.

The Gospel of John. By Benjamin W. Robinson. Price: \$2.25. (The Macmillan Co., New York City.)

Largely on the strength of the Hamartolos Papias fragment (of dubious value and interpretation), Professor Robinson discards the Zebedean origin of the Fourth Gospel. Its author would be an otherwise unknown "Beloved Disciple", perhaps to be identified with John the Presbyter. Here is an example of this divine's reading of internal evidence towards supporting a real distinction between the Apostle John and the Beloved Disciple. Quoting the conclusion of the incident of Christ's Testament (John, xix. 26-27): "And from that hour the disciple took her [Mary] to his own home," Professor Robinson argues: "If the Beloved Disciple were a Galilean (as the Zebedean John was), he could hardly have taken the mother from Jerusalem to his Galilean home in that same hour." Just as if *ἀπ' ἐκεῖνης τῆς ὥρας* (which is translated literally and correctly in our English version) could possibly be translated as "within the hour"!

It is not evident that Professor Robinson conceives the Christ of the Fourth Gospel as having Divine Personality—except perhaps as participating in the supernatural order in a measure exceeding the rest of mankind. The best he seems to be able to say of Jesus is that "He and God were never far apart." He lacks either the discernment or the courage to confess with the Beloved Disciple: "It is the Lord!"

When sometimes—as in the interpretation of the Johannine terms "light", "life", "belief"—the author approaches to the intimate significance of the Gospel words, one senses that his apparent inability to penetrate to their ultimate value, or elsewhere his blurring of the plain text in obvious passages, may be due to an unwillingness to go contrary to any of the varied views of patrons of the Chicago Theological Seminary or of its products. Similar circumstances are frequently the cause of that wobbliness of reasoning, vagueness of statement, and lack of coördination of *all* factors of Biblical interpretation which characterize so much of the speaking and writing of

non-Catholic divines. It thus becomes pitiable to find the mental productions of professional theologians scarcely more definite and conclusive than those of a Y. M. C. A. secretary. Very significantly this book either entirely avoids or gingerly sidesteps, in a welter of vague verbiage of "symbolism stories," the miraculous incidents related in the Fourth Gospel.

Professor Robinson likes to imagine (he uses this and similar terms frequently) the Fourth Gospel as a collection of notes of sermons delivered by the Beloved Disciple to the Ephesian congregation, and dealing with the historic Jesus in counteraction to the mystical Christ of Pauline preaching. In order to dilute to innocuousness the Capharnaum Eucharistic discourse, we are asked to imagine that the Beloved Disciple is conducting a communion service at Ephesus, and that the six-fold insistence on "Christ's Flesh being meat indeed and His Blood being drink indeed", is but the preacher's repetition of a consecration formula as six deacons singly, or twelve in double groups, come up to distribute the elements.

The author gives some consideration to Catacomb evidence. But he seems never to have read even one Patristic or other Catholic commentary on the Fourth Gospel. His work vaunts the subtitle of "A Handbook for Christian Leaders"; it is—for those mentioned in Matt., xv. 14.

J. S.

Tractatus Canonico-Moralis de Censuris iuxta Codicem Iuris Canonici. Editio altera ex integro reconcinnata. By Felix M. Cappello, S. J. (Casa Marietti, Turin, Italy.)

Not content with merely a second and revised edition of his well-known "De Censuris" (which appeared originally in 1919), Father Cappello has, in his latest work, enlarged the scope of his treatise and discussed the subject of Censures from a canonical and moral viewpoint. The additional presentation of the matter from a moral aspect will considerably enhance the value of the work in the eyes of ecclesiastical students and priests at large. The author refers briefly to the historical background of the canons, and points out the differences between the old law and the new. This is an especially desirable feature, inasmuch as only a few of the former texts of the penal law are to be found *ex integro* in the Code. The outstanding qualities of Father Cappello's works are his clarity and conciseness. While the treatment of the subject exceeds the needs of the average Seminary classroom, the manual will afford much practical assistance in private study and review.

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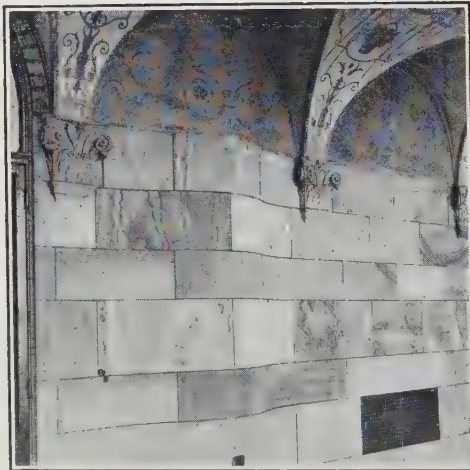
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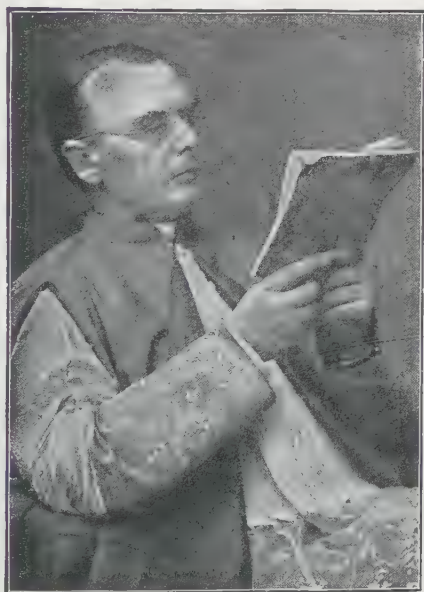
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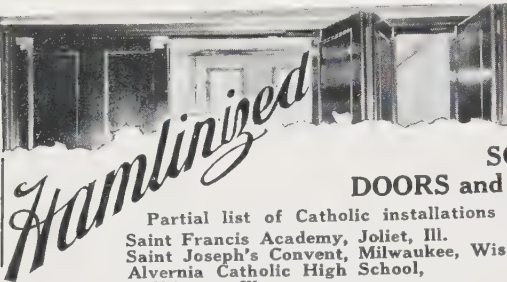
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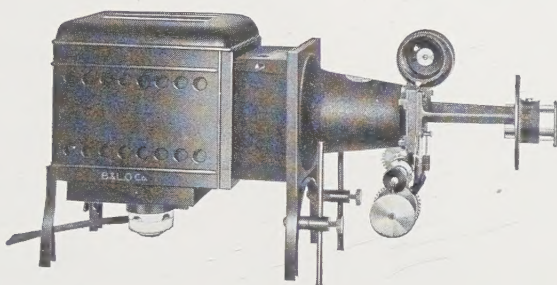
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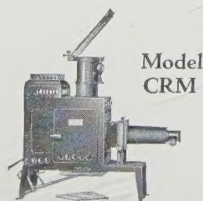
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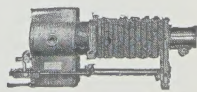
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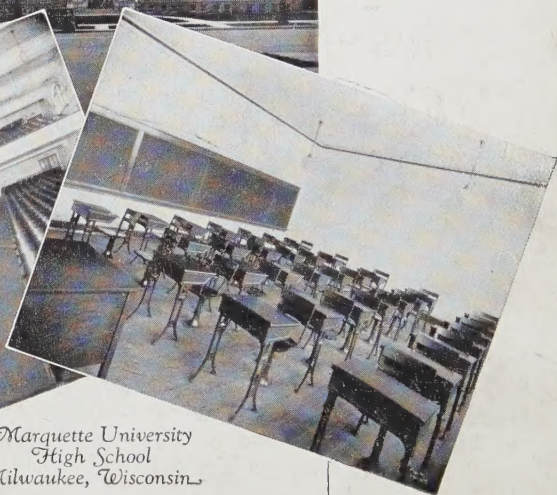
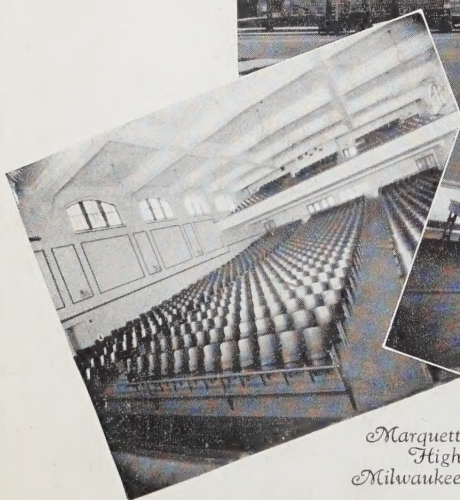
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